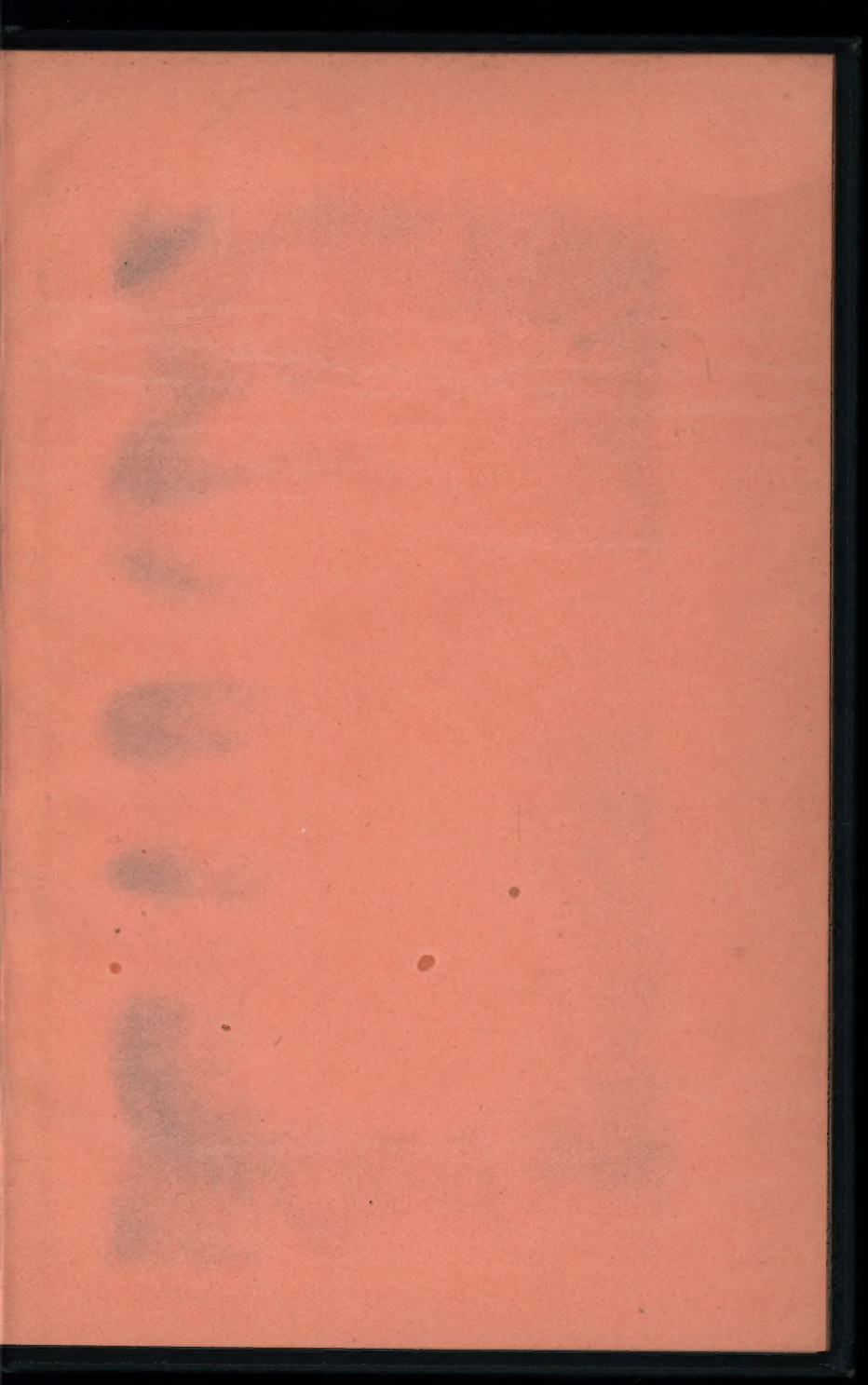
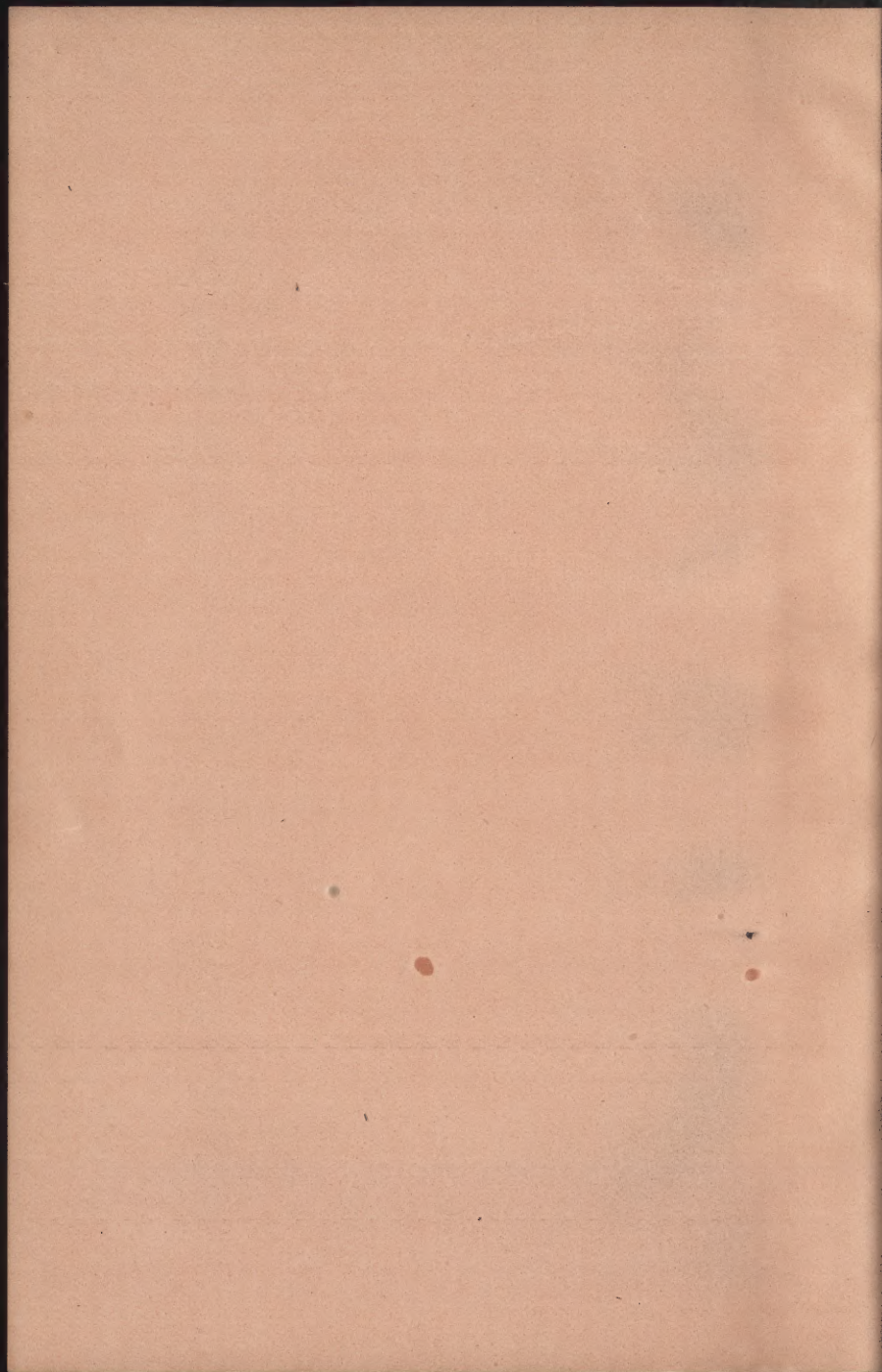


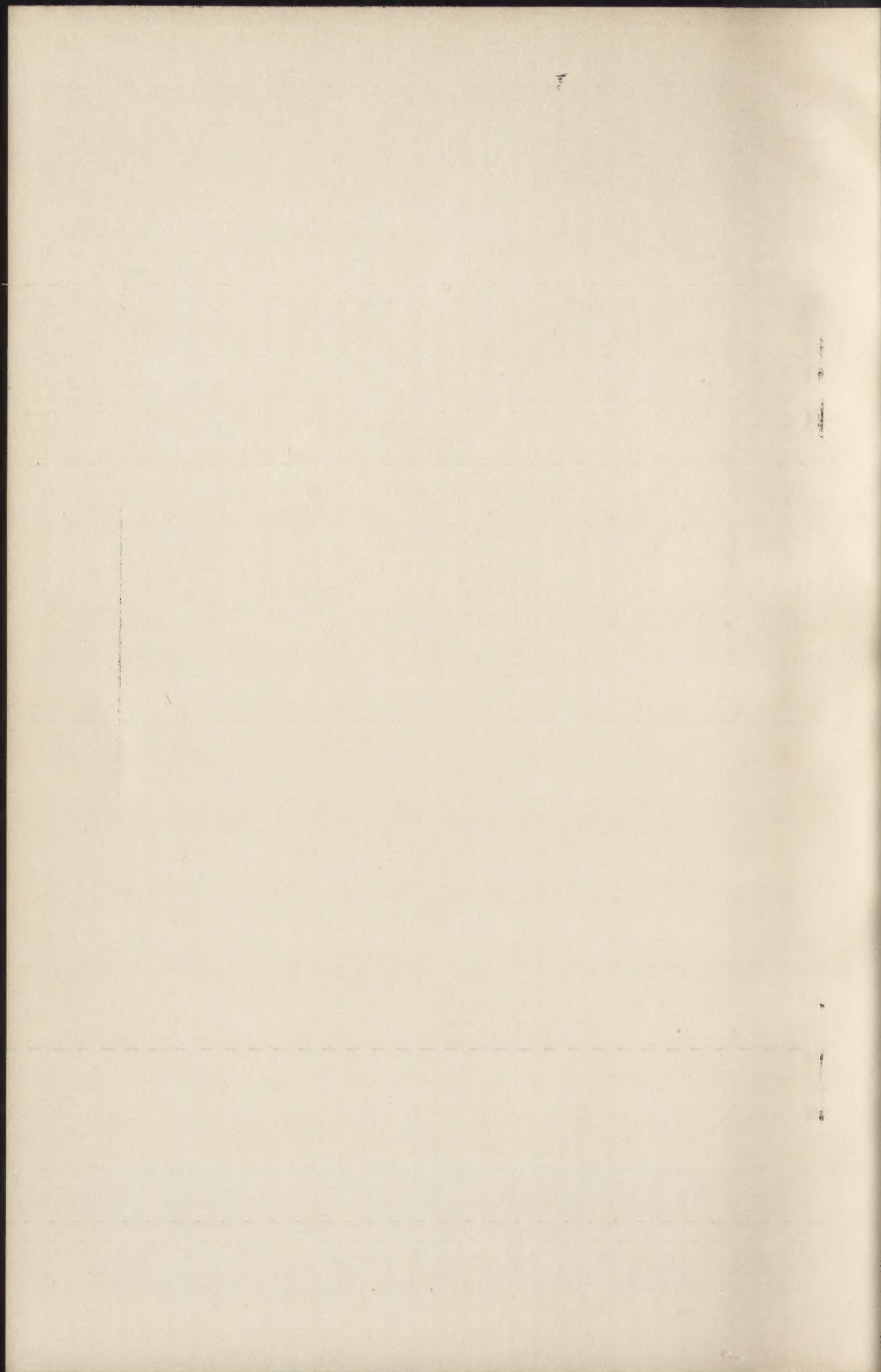
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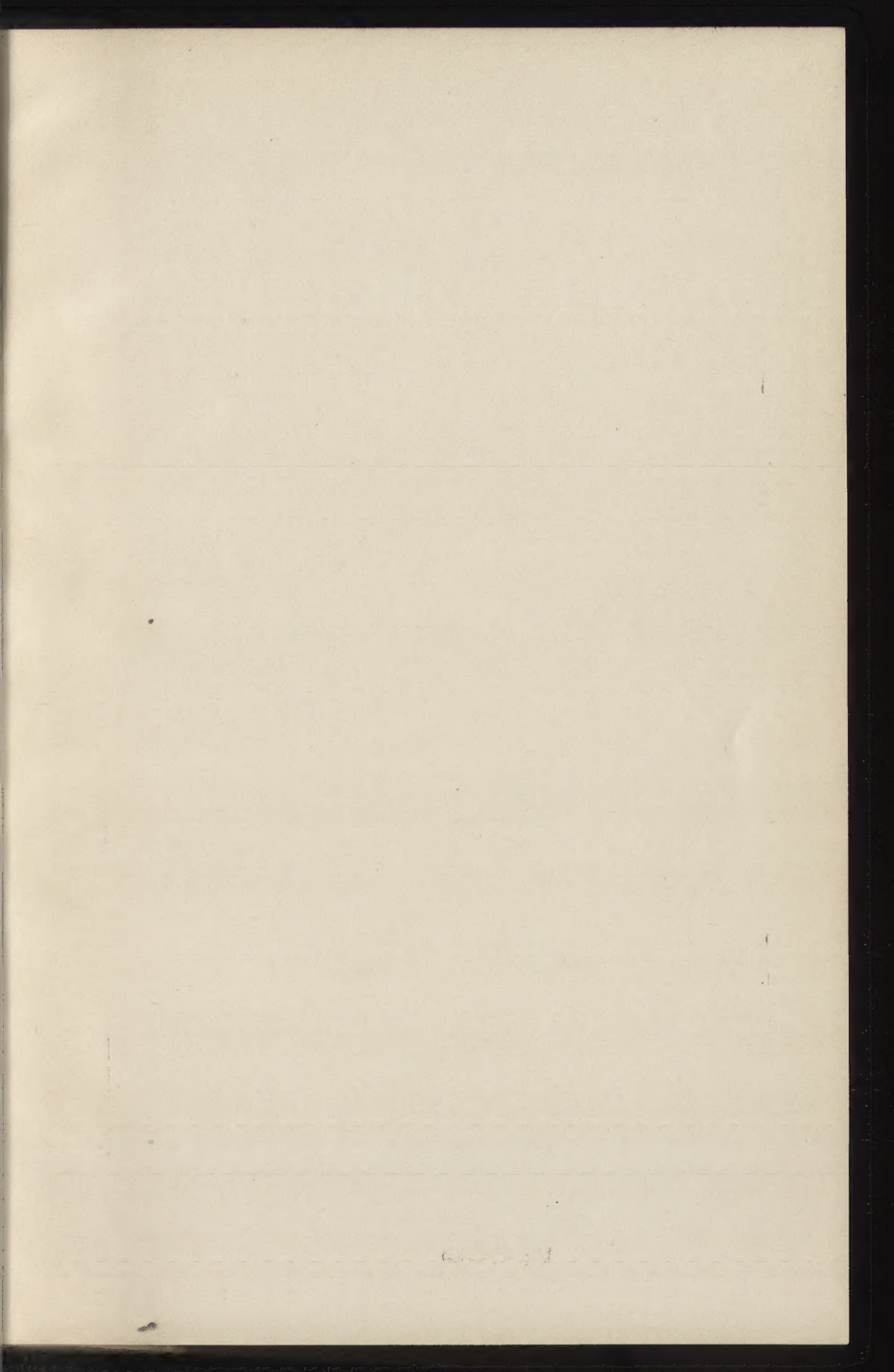
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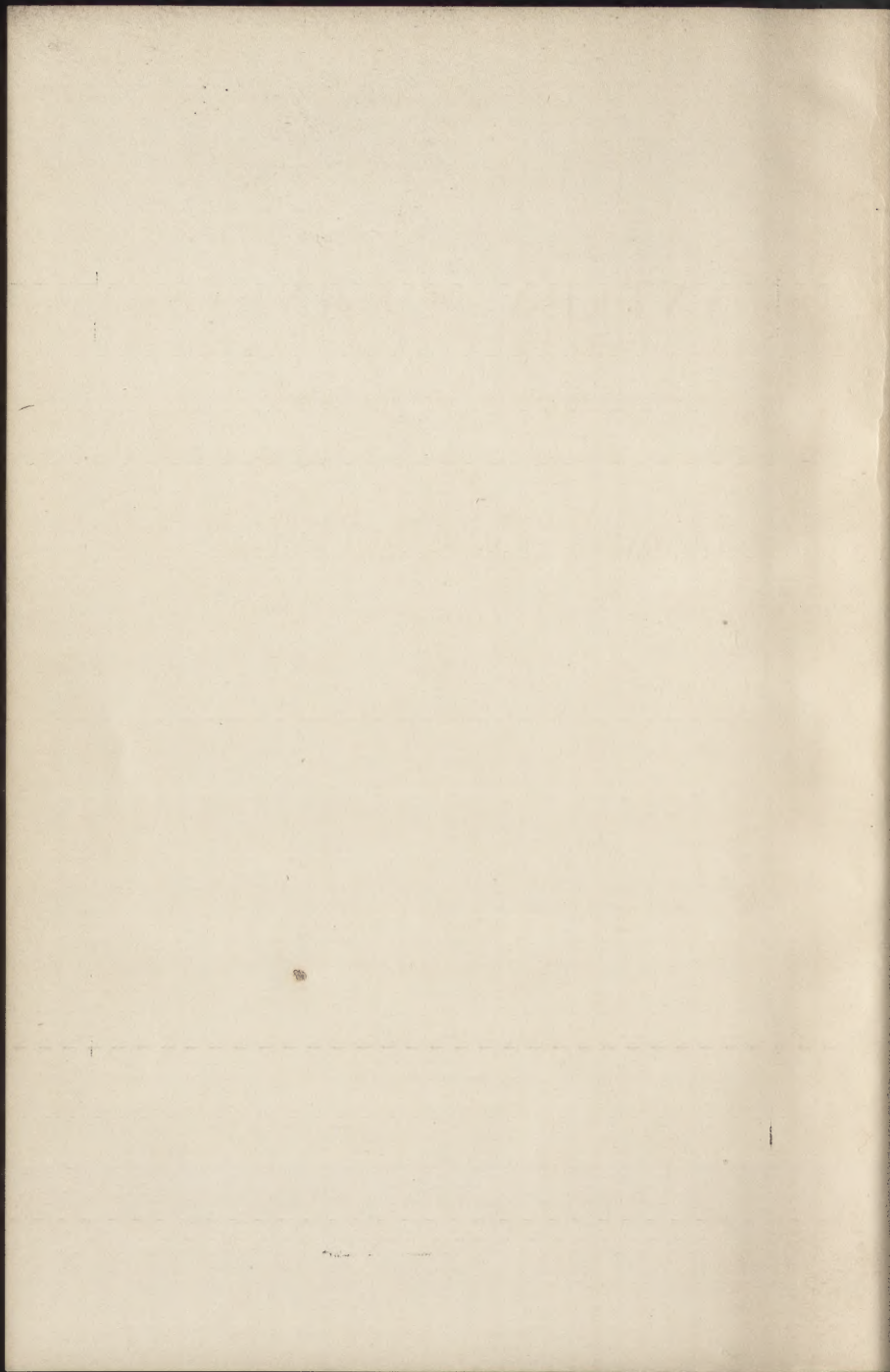




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WILSON'S
LANTERN JOURNEYS.

A SERIES OF DESCRIPTIONS

OF

JOURNEYS AT HOME AND ABROAD,

FOR USE WITH

PHOTOGRAPHIC VIEWS, THE STEREOSCOPE, AND
MAGIC LANTERN.

BY

EDWARD L. WILSON,

EDITOR OF "THE PHILADELPHIA PHOTOGRAPHER," ETC.

VOLUME III.

PHILADELPHIA:

EDWARD L. WILSON.

1883.

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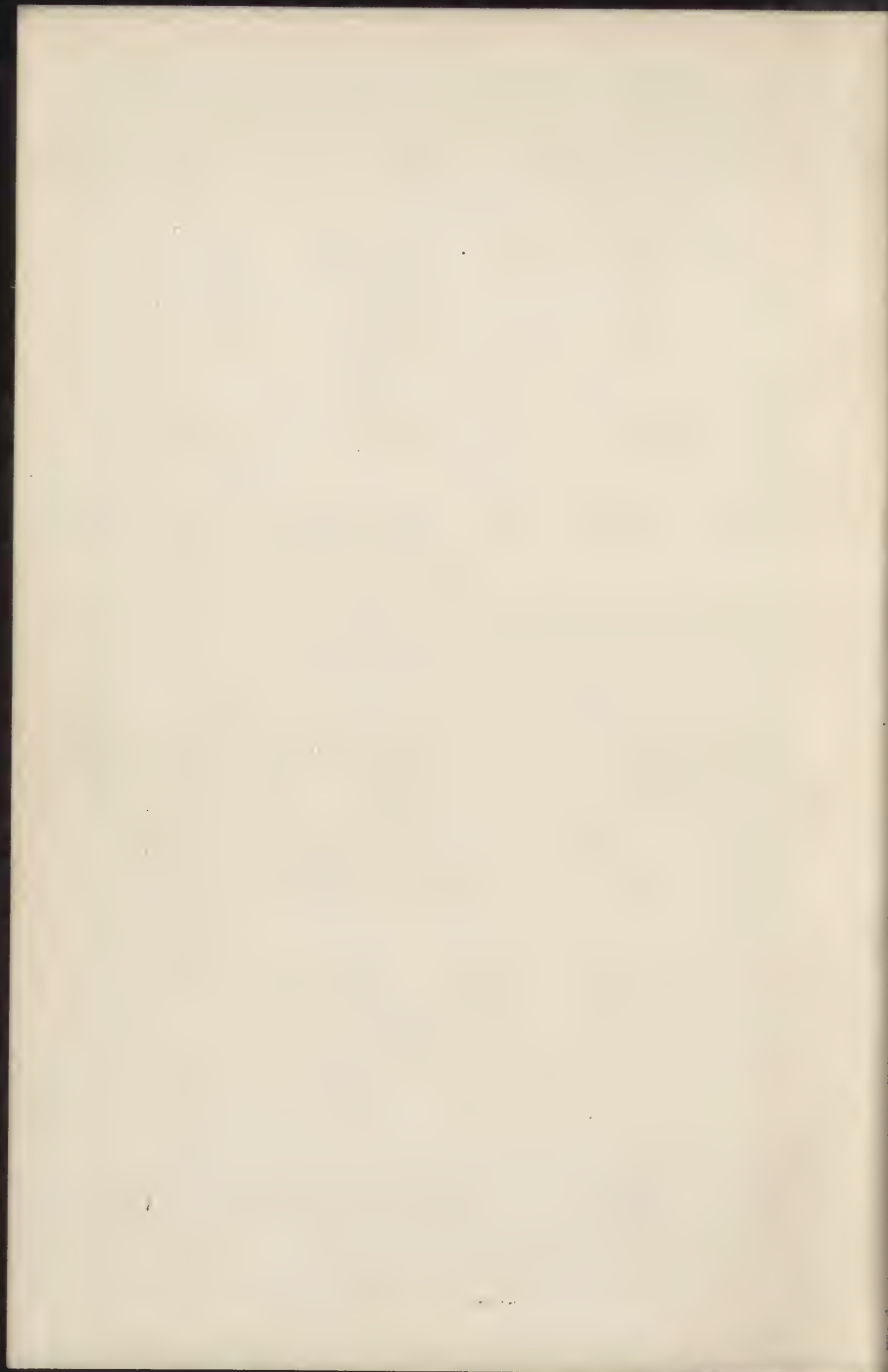
PREFACE.

THE two volumes of descriptions which I have already had the pleasure of preparing have met with such favor that I am induced to follow with a third. This time I am enabled to describe the product of my own camera, for during the first half of last year, 1882, I visited Egypt, Palestine, Syria, the Sinai Peninsula, and Arabia Petra. I conducted the largest photographic expedition that was probably ever known. And, as a result, I brought home a series of oriental views, new and unattainable heretofore. And now, since they are ready to do their work, I proceed with the next duty of supplying descriptions for the information and help of those who wish to enjoy and share the pleasures of my wanderings. The work cost many a long, hard, and perilous journey, but it also gave me many happy days, when I wished that everybody might see and know all that I saw and learned.

The contents at this date, November, 1883, will include only the descriptions of the last part of the route named above, but I hope, as time permits, to follow with descriptions of the rest, and fill up the volume to its proper size. Meanwhile, I hope what has been written will be found useful and acceptable.

EDWARD L. WILSON.

PHILADELPHIA, NOVEMBER, 1883.



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WILSON'S

LANTERN JOURNEYS.

SINAI PENINSULA AND PETRA.

PERHAPS no part of the world offers a more unique tour than the peninsula of Sinai and Arabia Petræa.

The living in a tent; the novel way of travelling on camel-back; the freedom of the desert-life, where there is no world or people to consider or consult; the entertainment derived from the nomadic tribes met on the way, whose character and customs have not changed since the patriarchs lived there; the sea-coast travel; the wilderness wandering; the mountain scenery; the glorious nights; the strange mirage; the impressive associations; the mystery of it all, and the genuine smack of danger which there is about it continually, combine to supply a most enjoyable, healthful, and instructive jaunt.

Then, added to all, there is the wondrous interest which attaches to the land. Among its winding vales and lofty peaks the most imposing events in history have taken place. When idolatry and ignorance pervaded the rest of the peopled world, here a great nation was prospering. Here the school of Israel was established, and that theocracy upon which our own code of morals is based was also promulgated and maintained. Some of the sublimest poetry and choicest literary productions emanated from this picturesque land, and from its soil the Koran grew.

As we approach it, after leaving the sea between lands—the classic Mediterranean—by means of the great Suez Canal cut through the land between seas, near where Israel must have crossed, we are startled from our thoughts of the past by the shrill, sharp whistle of a steam-yacht. It glides cheerfully by.

1. THE OLD WRECK, that relic of the past, stranded upon the beach, and offers us present help to reach the land of Goshen. In our imagination, then, we accept the offer, and head for the quay at Suez. What memories of past history loom up before us now! In sight is Suez. Between it and the mountains are the plantations of Goshen. Before us the sea crossed by the divinely led hosts of Israel. On our left, but a short distance away, we may discern the outlines of the mountains and the desert of Arabia. There, too, looking like mosquitoes, are some of our camels, creeping along the shore towards the first camp occupied by the traveller in the Arabian desert. Our little yacht now lands us upon the quay at Suez, and we stand indeed upon oriental soil.

2. PANORAMA OF SUEZ FROM THE HOTEL.—Climbing to the roof of our hotel, we get one of the best views of the city, with the many minarets and domes of the various mosques, and here and there a peep into the crooked streets. We have here all the charms of an oriental view, including the Egyptian mountains beyond. The strange noises which reach the ear from the crowded streets below come from the people of all parts of the world, brought here by the Suez Canal. Thus Suez may well be called "The Naples of the Orient."

3. THE STREET CALLED "STRAIGHT," SUEZ.—To obtain a real characteristic view of Suez, however, we must descend to the streets. Of these, none is more singular looking than the one which is called "straight." It is, indeed, anything but "straight." It is always full of life and singular people from all parts of the world. It is unnecessary to seek further than among the inhabitants of Suez to see all that is curious and queer of oriental life. Here are not only the Arab and the Egyptian citizens, but many of the Bedouin who have come over from Arabia, and the Fellahin from the country. The city is squalid and dirty throughout; the bazaars are dark and uncomfortable, and their keepers noisy and troublesome.

4. IN THE MOSQUE COURT, SUEZ. A GROUP OF ARAB BEGGARS.—In all of the streets beggars may be found sleeping in the shade or in the sun, having no other occupation

to pass away time, and awakening only when they are hungry and compelled to beg or starve. Many picturesque groups of these are seen in every direction, but the real "quality" beggar will be usually found flocked with his comrades in the courts of the mosques. If we visit one of these, we shall see such a motley group as lies before us now, made up of old and young, sick and well, but all alike shameless beggars. Little can be said of their costumes because they are scant and dirty enough; yet, after all, there is a picturesqueness about these creatures which makes them well worth a look.

5. FATIMAH, OR THE ARAB GIRL PET.—Many of the Arab children at Suez are exceedingly pretty and interesting. Their natural grace is beautiful to look upon, and their manners are amiable and pleasant. One of these little girls has been secured for us by the photographer, and certainly she is as pretty as many of our own American children. Her name is Fatimah, the favorite name of Mohammed's second wife, and a name very much liked in Egypt. Fatimah wanted her brother to be "taken" with her, but, lest he spoil her picture, he was artistically posed where he could do no harm.

6. THE WATER-CARRIER AT SUEZ.—The cities of the East are not all blessed with an abundant supply of water, and therefore the gentleman whose picture appears now is a very necessary personage. In all directions we hear him clicking his metal or glass vessels together in his hands, and crying, at the top of his voice, "moya!" "moya!" which means water, water. They pour the healthful fluid from water-skins made of the tanned hide of the goat, sewed together, and swung over their shoulders. They gladly sell to those able to buy, but as cheerfully give to those who cannot afford to pay.

7. A GROUP OF BEDOUIN CHILDREN AT SUEZ.—These squalid creatures have come over from the Arabian shore undoubtedly with their parents to "shop." They are frequently seen in the streets of Suez. They are of a distinctly different race from the Egyptian Arabs, and show it plainly, not only in their characteristics, but in their appearance. They generally get very little to eat, and less to wear, but dirt is plentifully

supplied to them by nature, and they seem to thrive upon it. Their teeth are always beautiful and clean; they are good-natured, and seldom troublesome to the traveller; they seem to be frightened at the approach of our artist, and are not huddled together very picturesquely, even though naturally.

8. JUNCTION OF THE SUEZ CANAL WITH THE RED SEA.—The great work of the famous Suez Canal, which serves to connect two great countries—yea, two worlds—in a short way, is no doubt familiar to everybody. This section of it is nearly always crowded with steamships and sailing-vessels of all kinds on their way to or from the east and west and north and south. Motley, indeed, are their curious crews, made up, as they are, of men and women of all nations and tribes.

9. THE QUARANTINE QUARTERS, SUEZ CANAL.—Near the junction of the Suez Canal and the Red Sea or Isthmus of Suez is a landing where travellers from the east and south are compelled to stop for examination as to their health and general condition before they are permitted to cross. With the traveller going eastward, however, this is but a short formality, and requires from us only a halt for a moment with our ferry-boat and Arabian crew. Then we may proceed on our journey. Sometimes very violent storms occur at this junction. The effects of one of these may be seen in the tumble-down wall which appears in the picture.

10. THE EGYPTIAN ARABIAN FERRY-BOAT.—The sea-ride from Suez to the Arabian shore requires about two hours in a row or sail-boat, according to the wind. The ferry-boats used by the Bedouin for this purpose are by no means very palatial, but they are comfortable and safe, and the native crew well understand their business; they pull lustily, crying to Allah for help. Although their speed is slow, it is always sure. It seems like a very gentle way of reaching the desert from the land of Goshen, but it is the only way.

11. THE ARABIAN QUARANTINE CAMP.—The first thing we see on stepping upon the Asian shore is a long line of tents, located opposite Suez, for the accommodation of the

soldiers who have charge of the quarantine at this point. Examination of the travellers also takes place here, but it is brief and without annoyance. The camp, as will be seen, is very much like one of our own army camps. It is to be shunned by the traveller as carefully as any vessel lying in port held by these same parties, for the chance of catching disease in either case is about equal.

Here we find our caravan awaiting us, for it was sent over from Suez by the overland route, by order of our careful dragoon. He has been wise enough to secure his camels in the sweet land of Goshen, instead of at Cairo, thus avoiding great annoyance from fleas and insects.

Varied are the thoughts which come to us now as we first stand upon the Asiatic shore and look back upon the land of Goshen, whose waving grain fields and flocks of sheep and buffaloes we have just left, and the cry of whose attendants we can still hear coming across the sea from the ancient home of Israel.

The mountains of Attaka on the other side are beautiful to look upon. It must have required considerable faith on the part of Israel to exchange such a land for the unpromising country which they found on the other side. But *we* need not sigh for the flesh-pots of Egypt, because here, awaiting our arrival, are barrels of water, coops of live chickens and pigeons, sheep, and vegetables, with many delicacies for the table, to say nothing of cooking and sleeping arrangements of the most comfortable kind. These make the thing look more like a picnic for a day than preparation for forty days' travel in the wilderness. Now our camels are made to bend their triple joints, and, notwithstanding their guttural grumbles, we mount them, while their drivers, with one foot upon the left fore-knee of the camel, assist us to our lofty seat upon the uneasy hump. Now, with a pitch forward and a double lurch backward, and another fall to the front, the great beasts' joints are at their wonted poise, and we are balanced in the air, taking our first camel-ride.

12. AYUN MOUSA. "THE WELL OF MOSES."—The first day on the desert is usually a short one, in mercy to the traveller. So, in less than two hours, we arrive at Ayun Mousa,

or "The Well of Moses," near the Red Sea coast. We encamp there for the night. This is a beautiful little oasis in the desert, and consists of a number of springs of brackish water, with a few small pools and gardens of palms and other trees around them, and a few houses. There is evidence, too, that frequent picnics from the other side are held here by the Egyptians, who come to enjoy the freshness of the desert air. Upon the top of a hill near by is a solitary palm. Near this it is supposed Moses and his followers encamped first after having crossed the Red Sea. A most beautiful view is commanded here. To the north lies a vast, level plain of sand; on the east a lovely range of Arabian mountains; and on the northwest the mountains of Attaka, which grace the beautiful promontory overhanging the gulf. Their noble outlines and purple tints, when seen at sunset against the blue sky, with the sea behind, present a scene grand and sublime. Doubtless here Moses sang his song of deliverance, joined by the bright and cheerful Miriam. Exodus xv.

13. AYUN MOUSA. THE WELL OF MOSES.—Another portion of this beautiful oasis embodies a number of very beautiful palms, together with several wells of good water which lie at their feet. We may not state exactly at what spot the children of Israel arrived on reaching this side of the Red Sea, but it may be accepted as a fact that, certainly within the range over which the eye can wander, the sea must have opened for Israel to pass by and have closed over the hosts of the pursuing enemy.

We are now surely in the "Way of the Wilderness," spoken of in Exodus xv : 23; Numbers xxxiii.

14. THE DEAD CAMEL. WELL OF MOSES.—One of the sights frequently observed by the desert traveller is the remains of the poor dead camel, which, finding the amount of work required of him too much, has had to succumb. Although once beloved by his master as much as a child, he is usually left with indifference to supply food to the vultures, cormorants, and jackals. Here he lies near the little settlement at Ayun Mousa—a sad commentary upon the fate of the gentle camel.

15. THE DESERT CARAVAN. THE START.—Some idea may be had of the requirements of the desert traveller by what is before us. A quaint group, indeed, is made by the camels and their Bedouin drivers. They are squatted in a group for the purpose of our better understanding the companionship we may expect during the rest of our tour. Each camel must receive a share of the load of paraphernalia required to be taken along, and, besides, must carry what little food he needs himself, with a skin of water for his attendants and food for his master; the last generally consists only of a little barley, and, perhaps, a few beans and onions. Such a scene as this is presented to the traveller every morning previous to starting out, for there is seldom any night travel. The tents are pitched at certain stations towards dusk, the dinner supplied, beds made ready, and usually healthful sleep is the reward of the traveller.

16. MARAH; AIN HAWARAH.—This spot has been considered by most travellers as the Marah of Scriptures, and is located in the wilderness of Shur. Hereabouts the Israelites "went three days and found no water." A poor spring of bitter water exists here, overshadowed by a few palms. The name Hawarah, we are told by Dr. Robinson, means "Fount of Destruction." Small oases are seen in several directions here and there. Exodus xv : 23; Numbers xxxiii : 8.

17. A WELL AT ELIM.—In Exodus xv : 27 we read : "And they came to Elim, where were twelve wells of water and threescore and ten palm trees, and they encamped there by the waters." Whether or not this little oasis is the actual site of the Elim of the Bible, no one can tell. Tradition says that it is. It is certain that it must lie somewhere not very far away. A running stream wends its way through the rushes and among the palms here, and several little wells or springs are found in different places, certainly large enough to bathe in. It is a beautiful spot indeed.

18. THE GREAT WELL AT ELIM.—The largest of these wells is quite an attractive one, and supplies our caravan with fresh water for another day or two of journey. The wady in which this oasis is located is Ghurundel, and at this place is

about six hundred yards wide. Numbers xxxiii : 9. A reflecting and reflected cameleer helps our picture greatly.

19. THE HILLS ABOUT ELIM.—The neighboring hills of Elim are very beautiful and well covered with desert herbage. Small clusters of stunted palms are also frequent. The beautiful plant known as the Ghurkud, which some suppose to have been the tree with which Moses sweetened the waters of Marah, also grows plentifully here. A little stream which springs from Elim now follows our course for some distance out towards the sea, making us a welcome and pleasant companion. Exodus xv : 25.

20. WADY TAIYIBEH.—This place disputes with the last one seen the honor of being Elim. The road between them is down a valley, whose walls of limestone rock, reflecting the sun, dazzle the eye and burn the face. Even the few springs of brackish water which are here bubbling up are welcomed as a pleasant change, not forgetting the groups of palms and tamarisks which abound. This oasis is not so beautiful as the last one, and our vote must be cast in favor of the other as being the most likely Elim of the Bible.

21. THE ENCAMPMENT BY THE SEA.—We follow the little stream seaward, and soon, on our left, we see the beautiful cliffs of lava and conglomerate, in bright bands of red, black, and yellow. In a moment more, lo! the sea is visible again. Many times during the afternoon a mysterious mirage has greeted us on our right, and now we understand the reason. We come out to the sea and slowly reach a large plain near the mouth of the wady Taiyibeh, where is placed the site of Israel's "encampment by the sea." Numbers xxxiii : 10. The beauty of the mountains, cones, and cliffs here is beyond conception. Gold, brown, umber, orange, red, purple, white, gray, and black are all represented in the strata of varying depth and domes of various heights. Each moment more color seems to come. The wady ends here. The little stream gives its life to the sea, and the mountains seem to stand back as if in awe. Here, too, is had the first view of Mt. Serbal. Across the sea the Egyptian hills can yet be seen, just as they were when Israel

passed by. We are now in Ras Abu Zenineh, named for a Mohammedan saint. Here we spend the night. Not far from here, in 1882, Prof. Palmer and his two companions were murdered by the Bedouin.

22. A SEAWARD GLIMPSE FROM "THE CAMP BY THE SEA."—An impression of the beauties surrounding this historical spot is here given, showing what has already been described of the shore of the sea, and of the African coast, with its mountains upon the other side. See No. 21. It is a typical bit, too, of desert scenery. The sandy plain is now left behind, and the monotonous level is exchanged for such bits as are here represented.

23. THE MOUNTAINS AROUND "THE CAMP BY THE SEA."—Turning back from the sea, and looking upon the great wady in which Israel must have encamped, we have some beautiful displays of the forms which nature has created to beautify this lovely spot. True, it is the desert. Very little foliage, if any, can be seen, and there is naught about it to cheer and relieve the eye, as there is about our own mountains; yet it is all very beautiful. Gracing the foreground is a group of camels and cameleers, loaded for the march.

24. THE LAST SIGHT OF EGYPT AND THE SEA.—Before entering the long plain of the Wilderness of Sin, let us take one more look at the land which we have left. We stand upon a wide, clear place, level and clean, between lines of sand and granite hills, and protected on the east by mountains of wondrous shape. Climbing one of these, we have a wondrous "last look," as it has already been called. We include the place where our camp was, with mountains on one side and the sea on the west. We may now in imagination walk down to the shore, and, following it, pick up shells and pebbles, while our camels follow us. Often we are compelled to actually step into the water to get around the projecting rocks. In one place a regular step-pyramid arises. Again, the rocks are grouped in long rows of towers with painted roofs, one tier reaching above the other. The hills on the Egyptian side of the sea look like gray clouds, reminding one of capri from Naples. They are a

long time in sight of the traveller. Sometimes these lofty rock-forms seem to bar the way entirely, but, on approaching them, a narrow pathway is found by which they may be passed. Several of our camels have been caught in this view, with a long stretch of the desert path which took us from the sea. A long desert waste is now followed, and no point of great interest is found until we reach

25. AN EGYPTIAN TEMPLE RUINS AT WADY KENEH. — "Now where?" and "What next?" are the queries often put to the dragoman in this richly beautiful country by the wondering wanderer as he winds zigzag up the walled passage, climbing all the way, or traverses the beach by the sea. We now reach the top of a range of hills, and lo! we see the summit of Mt. Serbal in full view in the distance, and get our first glance at Mt. Sinai still further. Towards night we find a quarried temple high up the mountain. It is doubtless of Egyptian construction, for here are cartouches of Rameses II. and others. Undoubtedly this temple was excavated from the mountain-side in olden time to accommodate the workmen in the turquoise mines of Maghara, close by. The old structure is now completely ruined, and few traces of its original glory are left.

26. A BEDOUIN WOMAN AND HER CAMEL.—All along our route we find Bedouin women attending to the flocks of sheep and goats. Agreeable to the injunctions of the Koran, these timid shepherdesses turn from us as soon as they see us coming. Occasionally, however, we meet one, and this time have secured a fair specimen for our study. Her face is always covered—it being "a shame" for her to show it; but we are not deprived of securing a picture of her head-gear, which backsheesh persuaded her to allow to be photographed.

The following is an inventory of her trinkets made at the time of taking :

First, a lower face veil, in the best Cairo style, to which by various springs, cords, etc., were attached the following:

Four brass pantaloon-buttons, united by cords in the form of a Greek cross, on the top of her head.

Near each temple, a one and a quarter inch iron harness-ring, one-eighth of an inch thick ; a brass button pendent from each ring ; down the temples, at the corners of the veil, two pieces of iron and brass jack-chain, taken from tourists' sun-umbrella handles ; thirteen bead necklaces decorated her swarthy neck and bosom ; besides these, beads hung from her ears, and three pairs of heavy amber and two metal bracelets adorned each wrist ; rings were on the thumbs and fingers, and a brass navy button hung about her neck by a cord ; a huge darning-needle was stuck in an ugly hair-horn which projected from her forehead. Most valuable of all, an unnumbered lot of Egyptian piasters hung dangling from a mystery of cords which had their source from the holes of the aforesaid trouser-buttons. Had she been unmarried, strips of mother-o'-pearl would have been added to the assortment. There is some excuse, however, for this tawdry decoration, for the Bedouin woman may at any time be turned away by her husband. Therefore she practises the carrying of her property about with her, in order to be ready to "leave" at short notice.

27. THE ROCK OF MOSES. HESEY EL KHATA-TEEN.—We are now in the beautiful Wady Feiran. At a sharp angle with the valley, on its left side, there is a large block of fallen granite covered with a heap of pebbles and small stones. This is called Hesity el Khatateen, and is declared by the Bedouin to be the identical rock struck by Moses to supply the thirsty Israelites with water, as mentioned in Exodus xvii : 6, "Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." This great rock looks as though it had been separated from the mountain by some convulsion of nature. Its front towards the Wady is about twenty feet wide and twelve feet high, and towards one end from top to bottom is not only a crack, but a wedge-shaped depression, nearly three inches wide and one and a half inches deep, from which a piece or strip must have once fallen ; this depression, it is said, was caused by the rod of Moses, and from the crack ran "the waters of Meribah and Marah, of temptation

and strife." And here too is the great plain where the children of Israel could find plenty of room to stand, and murmur, and drink, and receive their scolding from Moses and Aaron. The mountains seem on all sides grand and sublime. Here Mount Serbal looks on with an all-seeing eye. Numbers xxxiii : 14.

28. A GARDEN IN WADY FEIRAN. CUTTING RICE.—After passing the Rock of Moses, in about an hour, the oasis in Wady Feiran is reached. There is no "pillar of cloud" to lead us, nor of "fire" to guard us, though the red porphyry hills near by seem almost like the latter. Now the feeling comes over one that he is indeed upon the track of a people led by God. Here abound the beautiful palms, and near by is a trickling little brook. It is a real joy to see such a place in the desert. As we draw near, we also see the beautiful little gardens of the Bedouin, and a lad cutting rice in one of the tiny fields. But we shall have other opportunities of seeing these beautiful oases in detail, so we proceed with the real earnest work of the neighborhood, viz., the climb to the top of Mt. Serbal.

29. FROM THE SUMMIT OF MT. SERBAL, TOWARDS EGYPT.—To make the ascent of Mt. Serbal from Wady Feiran and return, requires at least twelve hours; the first two on camel-back up the wady, where many colored blocks of stone are met with; then a hard climb up a steep gorge, of nearly three hours more. Tall cliffs guard the way on either side, and snow and ice to cool one here and there are found. There are five peaks to this glorious group, one of whose summits it is our desire to reach. If in due season we accomplish it, we will find ourselves well rewarded for our labor. On this point, where we in imagination stand, we can see nearly the whole of the Sinai peninsula lying at our feet. Our present view is towards Egypt. Surely, if this be not the mountain upon which Moses received the law, and whence he read it to Israel, it is *noble* enough to have that honor. But it exacts heavy tribute from any one who masters it. It is 6374 feet high. This view towards Egypt includes the great mountain ranges of Africa at our feet, the desert, the blue sea, the broad expanse

of country beyond, with great lines of color, delicate and soft, reaching in every direction, the winding, changing road over which we have been travelling from Suez.

30. FROM THE SUMMIT OF MT. SERBAL TOWARDS WADY FEIRAN.—This view embraces the whole of the oasis at our feet, the group of "holy" hills near it, the traveller's camp, the battlefield where Amalek and Israel fought, and overlooking the grand mountains between the winding wadies which separate them.

31. FROM THE SUMMIT OF MT. SERBAL TOWARDS MT. SINAI.—Now looking southward, lo ! we see the whole of the Mt. Sinai range, with the wadies over which we shall travel south and east presently ; where Moses lost his way ; mountains in abundance, over which, creeping like great red serpents, see the curved lines of porphyry. Our Sinai route is mapped plainly before us ; not far from the sea, yet winding among the mysteries of the mountains.

32. FROM THE SUMMIT OF MT. SERBAL TOWARDS SUEZ.—Looking northwest towards Suez, the sea-coast is included with the route taken by us in our journey hither, with Ayun Mousa, Marah, Elim, the Camp by the Sea, Wady Ghurundel, and the mountains of granite and sandstone already described.

33. FROM THE SUMMIT OF MT. SERBAL.—A further view was made from the very highest point of all, and includes naturally the tops of the other noble peaks of Mt. Serbal, east of us. In the extreme distance the peaks of Mt. Sinai, the Convent of St. Katherina, Jebels Katherina, Mousa, and Sufsafeh are seen. The clearness of the air enables us to obtain wide views in every direction ; no one can tell how far distant. Certainly from the Gulf of Akabah on one side and the Gulf of Suez on the other, with myriads of mountains between which seem to be sleeping at our feet. We are higher than any of them.

34. THE GORGE; DESCENDING MT. SERBAL.—Now descending the mountain by means of a great gorge between two

of the highest peaks, we stop a moment as we descend and look back. Our jocular dragoman calls this "a good Roman road," but it is termed by the guide-books more properly "The Road of the Sweater," for such indeed it is. Observe the great cliff on the one side nearly three thousand feet perpendicular, up which no person could possibly climb; then see the more broken outlines on the other side. Between is the awful gorge paved with masses of immense rocks and rocky debris of all colors and shapes. It gives, too, a magnificent view, and depicts the trials of the traveller as he descends. The climb up as well as down seemed interminable, and can only be done cautiously step by step. The traveller will often feel thankful in making such a descent that he has the protection of good American boots, rather than the naked feet of the Arab, to help him along. The bare feet of the guides are torn and lacerated terribly before the end of the journey is reached and the camels are again mounted. If we are happy in our choice of the time of day, as we look back upon Mt. Serbal we shall see the setting sun tipping the five great peaks with glorious crimson. This lasts but a moment, and then the light goes out, the wady grows cool, and we are glad to reach our camp again by the light of the moon. There Abdullah has prepared a comfortable meal, with a good bed to follow.

35. JEBEL ET TAHOONEH. WADY FEIRAN.—On the summit of Jebel et Tahooneh still remain the ruins of an old church, shown in the present view. It was doubtless erected there by the Anchorites, who inhabited this region during the fifth and sixth centuries, and to whom we are indebted for the historical link which connects the previous and the subsequent centuries. This is a fine old peak, and in the foreground we see a bit of the rock and the mountain on which Moses sat during the fight with Amalek. This bit is of bright diorite and red porphyry embedded in a mass of green malachite. It was in this region that Mr. Ebers, the famed historian and novelist, located his enchanting novel, "*Homo-Sum*." In it he also alludes to this fine old ruin.

36. A GUM-ARABIC TREE. WADY FEIRAN.—This tree is said to have "stood here in the time of Moses," though

none can tell. It is worshipped by the Arabs as the "holy tree," and sooner would they lose a large number of their tribe in battle than to see it in the least bit suffer destruction. It is of interest because of the gum which it bears, so useful in commerce, and is undoubtedly of great age. It is, perhaps, sixty feet across and nearly as high, and affords a pleasant shade to the traveller in the desert. There are few like it in Arabia, which fact adds to its interest and value.

37. A SHITTIM-WOOD TREE. WADY FEIRAN.—

This tree is also mentioned in Scripture, and, although not so beautiful as the gum-Arabic tree, is still a very fine one, and is also considered by the Bedouin here as a "holy tree." It is only interesting because of its age and of its Scriptural mention. Ex. xxv : 5 ; xxvii : 1.

38. JEBEL EL MAHARRAD. THE MOUNTAIN OF MOSES, W.—It is said that on the summit of this mountain Moses sat when Aaron and Hur upheld his arms while the contest between the Israelites and the Amalekites took place in the wady below. It stands here like an island, being disconnected from the other mountains, with wadies and plains on every side. It is covered with ruins of buildings and debris. Exodus xvii.

39. JEBEL EL MAHARRAD. THE MOUNTAIN OF MOSES, S.E.—This view is from another portion of the mountain, showing more closely the ruins of the ancient buildings, and giving a partial view of the wady towards Mt. Serbal. Perhaps within sight Moses built the altar Jehovah-Nissi. Exodus xvii : 15.

40. THE BATTLEFIELD FROM THE MT. OF MOSES.—To make sure of getting the real battlefield where Joshua led Israel against Amalek, our artist has made a view towards each possible point Moses could cover, all around the mountain, from its top. This view is the one towards the west, which seems to the traveller a more likely battlefield than the others, and more easily covered by Moses from the mountain summit.

41. THE BATTLEFIELD FROM THE MT. OF MOSES.—This view overlooks the oasis of Feiran, where is the brook

of water which was undoubtedly the innocent cause of the contest. Our photographer's camp is also located here, doubtless near the old quarters of Amalek; the plain where the battle might have been fought and the fertile gardens of Feiran are also seen. It is doubted, however, that the battle was fought here, since the Amalekites would take care before opening battle that the Israelites did not enter so far into the wady as to reach the oasis itself before they gave them battle. If they did, they exhibited bad generalship. Exodus xvii: 8-16.

42. RUINED STONE-HOUSES. WADY FEIRAN.—

The history of these old buildings cannot be told. It is claimed by some that they were occupied by the Amalekites and afterwards by the Israelites; but it is more likely that they were built by the Romans near the town of Feiran (the ancient Pharan) when it was in its glory. Some of them are still occupied by Arabs, one of whom is seated at his door, "the monarch of all he surveys," but by no means monarch of the Amalekites. The walls seem to have been built without tools, and the colored stones of which they are composed would make good-looking houses in some of our home cities.

43. CAVES OF THE ANCHORITES, JEBEL ET TAHOONEH.—

The caves of the Anchorites, however, are of still more humble construction. In fact they are excavated from the rock, and are mere holes. The old hermits who used to live here, whose history has been made so interesting by Mr. Ebers, did one good thing at least; they preserved history in this region for many generations. They deserve our thanks for their willingness to do so, for their homes were wretched. Our artist has added to his picture, to improve the foreground, some old timbers brought here by the freshet. They show what the water occasionally does in these wadies during the spring rains.

44. THE GARDEN IN WADY FEIRAN. ARABS GATHERING MANNA.—

In this picturesque view we have another garden scene with a manna tree in the foreground. Under it we notice a Bedouin seated in the act of collecting manna. This pretty bit is only one of many in this lovely oasis. A portion of a very eccentric fence is shown, which is made of

broken twigs and branches. It is more picturesque than strong, since material for fences is very scarce in this neighborhood, unless they be made of stone, which is often the case. Near here Israel murmured because fed with quails and manna. Exodus xvi: 4-31.

45. CLIMBING TOWARDS MT. SINAI.—After passing through the gardens, and groves, and palms, and other trees for some time, meeting many flocks of sheep and goats on the way attended by shepherdesses, we again plunge into the rocky desert. Once in a while Sinai puts in an appearance. Magnificent views of Serbal are had by turning around and looking back. The wady is now dreary, hot, and tiresome. Exodus xvi.

Whenever the hour of noon overtakes the traveller in the desert, it is his custom to stop the caravan, erect his lunch-tent, and take what is always welcome—a rest and lunch. Sometimes it happens to be on a sandy plain, sometimes by the foot of a noble peak; while at other times it occurs in the midst of a rough passage, like the one shown in our picture, where the camels, with their attendants and the travellers, are seen creeping slowly down a nugh or stony pass, now towards Mt. Sinai. Such pictures as this represent bits of life in the desert which are always interesting and add zest to the experience of tourists.

46. THE MT. SINAI RANGE, FROM THE WEST.—The thoughtful traveller, with this glorious group in view, now begins to feel himself very near the "Mount of God," and forgets everything in his contemplation of the majestic scene before him. He is ascending rapidly the famous nugh Hâwa, which is a steep, stony pass between the mountains, resembling the gorge ascending Mt. Serbal, though not quite so difficult. It is hard to describe the first feeling which the traveller has on beholding this glorious group. Doubtless a similar feeling takes possession of the beholder now. Exodus iii, xvii: 6; xxxiii: 6; Deut. i: 6; iv: 10; Exodus xix and xxvi.

47. NUGH HAWA, OR "PASS OF THE WIND," NEAR MT. SINAI.—When climbing such rough places the kindly traveller will dismount from his camel and relieve the patient animal all he can by walking. The ascent of this famous nugh

is full of difficulty, but its beauties are also glorious on every side. No more rocky road exists, and no animal can climb it so safely as the camel.

48. CLIMBING UP NUGB HAWA.—The difficulties of the climber may be more readily understood by this picture. It represents the camels making the ascent, slowly, but sure-footed, and always patient; never grumbling except when they are commanded to do something out of the usual way. Such a clamber can never be forgotten, because of its novelty and the real danger of it.

49. A FOUNTAIN IN NUGB HAWA, WITH AN ARAB CAMELEER DRINKING.—Here the traveller finds a stopping-place, for that great rarity in the desert, a spring of good water, is here. Hence our last view was made, and here the little spring or "fountain" now seen was photographed before the water was all taken up by the thirsty camels. One of the camel-drivers is caught by our artist in the act of lapping the water from his earthen vessel, Arab fashion.

50. DESCENDING NUGB HAWA TOWARDS MT. SINAI.—Now the pass becomes more difficult, and our traveller dismounts again in order to relieve the camels of some of their burden. The pass winds in every direction by the sides of the mountains. These defiles of rocky debris, which at some time must have tumbled from the neighboring hills, are met all the time as we ascend the Sinai group. On all sides glorious mountains, bleak and bold, arise, causing the traveller to wonder every foot of the way. Very few of the passes in our own mountains are so rough and rugged as this, and few here are more accessible. It seems as though the camels could not hold on to the rocks when climbing such ascents as this, but they are skilful, and very rarely fall.

51. THE MT. SINAI GROUP, FROM ABOVE THE PLAIN OF ER-RAHA.—As the plain of Er-Raha is approached, the Sinai peaks appear still more magnificent. The edge of the "plain of assemblage," as it is called, begins close to the highest point of the nugb, then descends towards the

Convent of St. Katherina, and presents a magnificent view. One is impressed with the feeling that here or herabouts was certainly the place of the assemblage, and that beyond some one of those distant peaks was where Moses stood when he read the commandments to the children of Israel. The thing that most strikes the American traveller is the fact, that although here are multitudes of mountains and wadies, and here and there an oasis visible, yet never a stream or the noise of a cascade is heard. All is quiet, grand, beautiful, and impressive.

52. A "NAWAMI" (ROCK) HOUSE AND BEDOUIN CAMP, PLAIN OF ER-RAHA.—Now descending the plain of Er-Raha toward our camping ground we find one of those curious homes of the Bedouin, excavated from the rocks. Near by is a Bedouin camp made of tents, with flocks of sheep and their attendants close by. These curious homes are sought for by the Bedouin because of their shelter from the storm at certain times of the year, though most of the time these curious people wander about and live in tents. They are very numerous in this neighborhood, and seem to be quite comfortable, considering the scarcity of supplies in this wild country. The whole scene here is impressive, especially if one could observe it at sunset, when the flocks come home. The ride over the plain is full of interest, for on every side are mountains associated with history and with tradition, which cause an unending amount of thought and pleasure.

53. OUR CAMP AT MT. SINAI.—Glad enough is the desert traveller to reach Mt. Sinai. He has had to undergo sundry privations and hardships, of course, during the time since he left Suez; and although the pleasures are very great, and he is constantly excited and interested by what he sees, the flesh grows weak, and he is glad enough to reach camp again. Here we see him located in his desert home close to the foot of Mt. Sinai. Here are the dining-tents, the kitchen and the living tents, and those which belong to the caravan; arranged in front of them are the camels and their drivers, including the baby camel, which sits close to its mother upon one side. The young camel is a very amusing companion, and makes up a great

deal of pleasure for the traveller on the way. It is constantly getting behind, when it cries, and its mother refuses to go further until it catches up. Still all this is tolerated for the sake of the amusement it furnishes, and the baby becomes always a great pet. Around the camp here at Mt. Sinai the "Holy Mountains" arise in every direction. The nugh Hâwa and the plain of Er-Raha are at the left, the "Mount of the Golden Calf" lies between the tents and the mountain opposite. The Sinai group is behind the camp, while on the right is a mountain revered by the Bedouin as the place where Mohammed once prayed to God for his protection. Between it and the camp is the old monastery of St. Katherina. It is a wonderfully impressive spot. In our foreground is our photographer, caught in the act of making the view.

54. CONVENT OF ST. KATHERINA AND JEBEL EL MONEIJAH.—A whole day devoted to this strange old monastery is little enough to see all of interest there. The approach to it from the camp is up a hill, which hides it entirely from sight until it is almost reached, then down again to the valley, perhaps, in all, half a mile. Great barren, stony, naked cliffs are on each side of the path, and a great surprise is given in this dreary, desert, dead place, now, for here is a lovely garden spot in all the blooming beauty of spring. Hundreds of almond, peach, and cherry trees are in the full glory of blossom, with many olive trees in the delicate green of their early foliage.

In striking contrast, amidst a lot of gaily colored domes, are numerous slender cypress trees, which, like minarets, seem to reach almost to the sky. Underneath these, surrounded by a rude wall, is a large garden, now green with vegetable growth. Beyond the garden is the quaint old monastery, within whose walls there are space and structure sufficient to support a town. Jebel el Moneijah, the mountain in the distance, is sometimes called "the hill of the conference." It is looked upon by the Bedouin as a place of great sanctity worthy of profound veneration, and they sacrifice to Moses upon it once every year. On the summit is a small enclosure of loose stones, where they are accustomed to leave some votive offerings whenever they visit

the place. The ground is covered with bits of old pieces of camel-rope and human hair and other relics of the faithful. Their sacrifices are usually followed by a serenade, which is very interesting, often musical, and which generally ends with "Oh! place of Moses' conference, we seek thee and thy privileges. Save the good folk, and we will visit thee every year!"

55. THE GARDEN OF THE CONVENT OF ST. KATHERINA AND JEBEL MOUSA.—We now approach the garden of the Convent and see the beauties which have just been described more plainly. The view shows in the distance the cliffs of Jebel Mousa. Striking bits are here gathered in one view. The heart thrills with the interest with which it is affected by seeing such contrasts as this beautiful oasis gives in connection with the rugged, bare, desolate mountain cliffs beyond.

56. VISITORS BEING HOISTED UP THE WALL OF THE CONVENT OF ST. KATHERINA.—Now we come to the very gate of the Convent of St. Katherina and knock for admission. Only a few years ago a terrible massacre occurred here, when nearly all the inmates of the Convent were killed by the Bedouins. Then it was that all the gates of approach were walled up, and the only method of reaching the interior was by means of hoisting apparatus inside which raises and lowers a rope from the ground. Thus the visitor, who was permitted, gained admittance to the Convent over the top of the wall. Here we see two of our American travellers thus being hoisted up. Presently we shall see the means employed for this work.

57. ENTRANCE GATE OF THE CONVENT OF ST. KATHERINA.—There is, however, another means now of reaching the Convent, since peace with the Bedouin reigns. It is by a great gate, which we enter, armed with the introduction required from the branch convent at Cairo. This is much easier than entering by means of a rope and the trap-door at the top of the wall, thirty feet above ground. Entering the court by this gate, we find a low door from one of the buttresses on the north side of the Convent. Our permit read, we are soon admitted to the great and curious interior.

58. GROUP OF MONKS, CONVENT ST. KATHERINA.

—Entering the walls of the Convent proper, we at once encounter a number of monks who reside there. They are mainly Greeks or Russians. We are welcomed by them and made at once to feel at home. These gentlemen are secluded from the world outside of their convent walls and neighborhood, and consider themselves more blessed for remaining thus for a number of years, or often for life. As a class they are intelligent and affable, and take pains to make the stay of the visitor pleasant and interesting. There are some hard cases among them, however.

59. FATHER GREGORIAN—A GREEK PRIEST.—

Some of these monks are not only very handsomely dressed, but are also very handsome in person; and it is hard to understand how men, who are able by their culture and graces to be so useful and so pleasant in the world, can bring themselves to hide their lives in this way. With none was this more so than with Father Gregorian, who is certainly the finest looking monk in the convent. It ought to be stated, however, that *some* of these men are banished here for a time by their church laws for offences given, insubordination, etc.

60. A MANUSCRIPT PAGE OF THE CODEX SINAITICUS OF TISCHENDORF.—

This beautiful manuscript of the New Testament was discovered here by the famous scholar Tischendorf, and removed to St. Petersburg, where it now is, and where a copy was made of it and sent back to the Convent. The portion which is here shown is of the first chapter of John, and is written in the Arabic language.

61. ANCIENT MANUSCRIPT OF THE GOSPELS. TITLE-PAGE AND PORTRAIT OF ST. JOHN.—

Another curiosity shown to the stranger in the library of the convent is this illuminated manuscript of the gospels, which is written on vellum in letters of gold. Since Tischendorf carried away the other manuscript, the monks are so very careful of this one that they will not permit it to go out of their hands. Therefore our artist has captured it with a page of the manuscript and the

hands of the Superior of the Convent in the act of holding the precious volume. On one page is the portrait of St. John.

62. AN ANCIENT MANUSCRIPT OF THE NEW TESTAMENT, MATTHEW FIRST, WITH A PORTRAIT OF ST. MATTHEW.—This is a view of another portion of the last-mentioned, precious manuscript, showing how beautifully it is written and how splendidly it is illuminated. The figures are all in color, while the letters are in gold. The portrait is of St. Matthew.

63. MOSQUE AND CHURCH OF THE CONVENT, AND THE MT. SINAI GROUP.—Within this old monastery are many places of interest and articles of value. It contains a church and a mosque. The first with its pretty belfry or campanile, and the other with its old shattered minaret—a strange companion, indeed, for a Christian church. But for policy's sake this mosque is allowed, for only on consideration that the mosque should remain here is the church permitted, since the Mohammedan is ever ready to destroy the work of the "Christian dog" when it is in his power to do so. In this case the mosque is the protection. It is seldom used, however, as the Bedouin generally thinks but little of his mosque. The roof of the old church is covered with sheets of lead, heavy enough to break down an ordinary structure; but here everything is strongly and well made, and not liable to go to destruction. In the distance we see the Mt. Sinai group towering far above all. The great peaks seem to stand there to protect the buildings erected in their honor.

64. INTERIOR OF THE GREEK CHURCH AND CONVENT OF ST. KATHERINA.—This is one of the quaintest places in all the world. Here are examples not only of the strangest sort of architecture, but bits of art-work, which make up a very curious collection. It includes many fine lamps of great value; painted altar screens, patchwork, brass-work, candelabra with bronze lions at their feet, and a curious mosaic floor; carved stalls; a pendulum clock, and a large amount of gaudy tinsel and finery. Usually these valuable articles are kept covered, but the brothers were good enough to

expose them to the camera for our instruction and pleasure. In the rear are several little chapels, where are bronze effigies of St. Katherina, said to have been presented by the Empress Catherine of Russia. In another old chapel is a place where the light comes from the outside through a rift in the rock. Through this it is said that the fire came and kindled the burning bush when the Lord met Moses. Exodus iii. The semi-dome roof of one of these chapels is decorated with a fine mosaic representation of the transfiguration, and under the chapel at the place of the burning bush three lamps are kept lighted continuously. These places are held very sacred by the monks, and it is difficult to obtain admission to them.

The church service here is most singular and quaint. Nearly the whole of it is sung. Among the monks we see old and young, with good faces and bad. The hair usually is as long as women wear it. The monks have fine beards, wear gowns and high-top hats, are good humored, and never forget to take ample observations of the visitor while they keep time with their busied bodies to the singing of their leader.

65. THE CONVENT COURT, FROM THE WALLS, WITH THE CHURCH CAMPANILE.—Here may be seen not only the towers of the church, the belfry of the campanile, and the minaret of the mosque, but also a portion of the cloisters in the distance and the living-places of the monks. Also see the Christian cross erected here in this desert place. These picturesque bits of the interior could be had at almost any place where the camera was located, and every one of them shows some point of interest.

66. THE PLAIN OF ER-RAHA, FROM THE CAMPANILE.—The most beautiful view of the plain of Er Raha (which we have crossed) is to be had from the Convent wall, and seems to have been too irresistible for our artist to neglect. How striking is the scene below and before us, and how strange the contrast between the desert view and the Convent, with the great peaks looming up on each side like protectors from all harm!

67. THE WINDLASS, AND ARABS HOISTING VISITORS UP THE CONVENT WALL.—Here we observe the means employed by the monks for hoisting up their visitors and their stores to the top of the outside wall of the convent. The machinery is secure enough, and very effective in doing whatever work is required of it. And, like everything in the neighborhood, is of such strong construction as to remove all fear of accident from defective machinery, or an explosion of the motive power, for here nothing ever moves rapidly enough to cause an accident. It is said to be the first passenger elevator in existence.

68. THE SKULL OF ST. STEPHEN.—In the garden of the Convent is the charnel-house, where, carefully arranged in boxes, are the bones of the defunct superiors of the Convent; and in less carefully arranged heaps, in the rear of the crypt, are many thousands of the bones of the monks of lower grade. Among the former, in a place of honor, close by the door, is the skeleton of St. Stephen, the friar who at one time sat at the shrive gate on the way up Mt. Sinai and absolved the penitent pilgrim of his sins. Now he sits in the crypt with a waggish-looking skull-cap on, wearing the same benign expression which it was his wont to wear when in the flesh. Magnesium light had to be applied to in order to secure even this much of the remains of this good old man. All around upon the shelves may be seen the bones of many others whose positions were less favored. But their companionship is not at all pleasant, and we retire to much pleasanter scenes.

69. EXIT GATE FROM THE CONVENT, TOWARDS MT. SINAI.—In order to ascend Mt. Sinai it is necessary to have an early breakfast and at once start on the tramp up the mountain. There are other methods of reaching it, but out of courtesy to the monks, who keep the roadway in fair condition, we call at the monastery, where we are supplied with one of the brethren to guide us. He unbars this gate at the base of the mountain and leads the way. Bedouin men and boys carry our apparatus and our superfluous clothing, when it becomes too warm. Leaving the monastery at once the climb begins. Stones

have been laid like steps most of the way, and yet the clamber is not an easy one.

70. AYUN MOOSA—THE FOUNTAIN OF MOSES.—

The ascent being mainly in the sun, we are glad when we come to our first stop. This is at Jethro's Well, or the Fountain of Moses. It is said to be the place where Moses was sent to water Jethro's flocks, and where he became the lover of Zipporah, one of Jethro's daughters. The possibility of such an event is brought to our mind by seeing women on the way attending flocks of sheep. Our "brother," the monk (who attended our artist), with his slovenly, long hair and beard, is here made to impersonate Moses at the well, though perhaps he may libel the prophet a little. Ex. ii : 16-21.

71. CONVENT OF ST. KATHERINA, FROM THE GORGE, MT. SINAI.—

Looking back from the Fountain of Moses we see one of the most attractive views in the neighborhood, of the beautifully located monastery. On each side are the dark walls of the ravine, up which we are going, while in full view, far below, is the structure which we but a little while ago left. What could be more beautiful than such a location for any resort or home? On one side the mountain seems to be full of light, while on the other it is dark and solemn. Psalm lxxviii : 8.

72. THE CHAPEL OF THE VIRGIN, MT. SINAI—EXTERIOR.—

Soon after leaving Jethro's Well a halt is made at the Chapel of the Virgin Mary. It is a small stone structure, erected to the memory of her whose name it bears, by the grateful monks whose monastery below she is said to have cleared of fleas. The riddance, however, was certainly not effectual, since these lively gentlemen still abound there in great quantity.

73. THE CHAPEL OF THE VIRGIN, MT. SINAI—INTERIOR.—

The quaint little interior of the Chapel of the Virgin has a stone floor, colored walls decorated with rude paintings, and three hanging lamps, one of which has an ostrich-egg as a part of its decoration. The screen is also

covered with red paintings and figures, two dragons over them. This tiny interior is strictly guarded and protected by a lock ten by fifteen inches in size, its bolt three and one-half inches shoot, and a key twelve inches long; while the door is only twenty-four by forty-two inches. A stone cross is over the door. It all looks rather poor and tawdry.

74. THE SHRIVE GATE AND STEPS, ASCENT OF MT. SINAI.—Continuing our ascent, we cross a deep ravine which leads us to a gate where pilgrims who wish to take the sacrament on the mount are given a certificate as to their church standing, to be delivered at the next gate beyond. On the stairway we see our monk attendant and our dragoman acting as pilgrims. It was at this gate that St. Stephen, whose skull we have seen, sat as porter, and absolver of the sins of the wicked and the penitent pilgrims.

75. SECOND GATEWAY, ASCENT OF MT. SINAI.—Our artist has evidently passed through the second gateway before making this picture, for we observe far below it and through it a view towards the Convent of St. Katherina, which is very artistic and very effective. Once through this gate, the ancient pilgrim was happily allowed to pursue his journey to the summit, his sins forgiven, and with brilliant hopes for his future life before him, as well as a visit to the Holy Mountain of Moses.

The peak which we are now climbing is one of the three for which tradition claims the honor of being "the true Sinai." It is known as Jebel Mousa. Although it has the most places of note along the way, still it does not seem to fully establish its claims to further honor. We shall see

76. THE GOOD WELL, ASCENT OF MT. SINAI.—Still climbing, we arrive in good time at quite a plain, where is a fine walled well. A beautiful picture is given us here of this well and its walls reflected in the water. It is a lovely spot for rest, and the junction of the paths which lead to Jebels Mousa and Sufsafeh, the rival claimants to Horeb's honors.

77. THE CHAPELS OF ELIJAH AND ELISHA.—Within a few feet of the good well is a double chapel dedicated

to the memory of Elijah and Elisha. They are here represented, with a cypress tree, with a portion of the climb towards the summit included. We step inside and examine the curious

78. INTERIOR OF THE CHAPELS OF ELIJAH AND ELISHA.—The interior of the double chapel contains a number of old books, Bibles in Greek, valuable lamps, pictures of the Madonna, etc. In one corner a cave is shown in the rock as the place where Elijah concealed himself after he had slain the Kings of Baal. 1 Kings xix : 11. A portrait of Elijah is also seen here, painted upon a board, with a gilt nimbus over his head, but altogether a very bad work of art.

79. THE CHAPEL AND MOSQUE, SUMMIT OF JEBEL MOUSA.—Now following on the way upward we pass a depression in the rock, shaped exactly like a camel's foot, said to be "the footmark of the camel of Mohammed." As to the other three feet, one was in Cairo, one in Damascus, and one in Mecca, which fact shows that camels can take very long steps! This footprint in the rock seems to have been made by some ingenious monk or Arab. We are now at the summit of Jebel Mousa, 7,400 feet above the sea-level, 2,360 feet above the convent. This little chapel and mosque share the patronage of the pilgrims, and are both revered. There is nothing interesting inside.

80. THE CAVE OF MOSES, SUMMIT OF MT. SINAI.—Near by is the place where, tradition says, Moses remained six days and met the Lord and read the commandments. Exodus xxiv. There are two other caves near, which claim the same history, but "the one which made the most beautiful picture" has been chosen by our artist. The views from here are not grand, because hidden by higher neighboring peaks.

81. JEBEL KATHERINA, FROM THE SUMMIT OF JEBEL MOUSA.—Away across from us is seen Jebel Katherina, also a claimant for Sinaitic glory. The distant views here were not found so fine as from Mt. Serbal, and yet they are very astonishing and very impressive. Jebel Katherina is an old peak, and well worthy the attention given it by our artist.

Some revere it as the true Horeb. It is 8,536 feet high, and the views from its summit are more sublime than any in the Sinai Peninsula. The colors seen of land, sky, and sea are enchanting, and the utter quiet of the desert renders the whole most mysterious and solemn.

82. RAS SUFSAFEH, FROM THE SUMMIT OF JEBEL MOUSA.—As our next ascent will be Ras Sufsafeh, the near neighbor of Jebel Mousa, let us first look upon it and measure its height with our eye, and contemplate the climb which we must take. It is a noble peak, indeed, and strikes the observer as being much more entitled to the name of the "Holy Mount" than any other that we have seen. We shall look upon its details presently and see how the vote shall be cast.

83. THE JUNCTION OF JEBELS MOUSA AND SUFSAFEH.—We now retrace our steps as far as the good well and chapels of Elijah and Elisha, and descending a little to the left, over a small depression, we find a small chapel and an old "willow" tree. From this latter the peak of Ras Sufsafeh (mount of the willow) takes its name. Up from this tree runs a deep gorge, tremendously steep and rocky, which we now climb. On all sides and before us are the wondrous glories of the mountain gorge, cliff, and peak, and, continuing our ascent in an opposite direction from our morning climb, we reach the summit of the cliff. Lo! what beauteous views are seen before us. There, away down below, lies, outstretched, the plain.

84. THE PLAIN OF ER-RAHA, FROM THE GORGE OF JEBEL SUFSAFEH.—Looking down from the summit of the cliff, before reaching the mountain top, we behold at its feet a lovely garden full of almond trees and plenteous in blossom; beyond them, the vast plain of Er-Raha. This is not the oasis which surrounds the convent, for it is in an entirely opposite direction, being at the foot of the mountain, on the other side. Certainly the Christian observer at such a place as this can feel well satisfied that it was not far off, at least, from where he stands, that Moses stood, the tables in hand, as he read the commandments to his companions, who, standing in line, shouted them to the people below. And there, too, near the

garden, and between it and the plain, is a long mount, which might have been the line which kept the people from touching the mountain of God, according to his command, sometimes called the "mountain of separation." Exodus xix and xx.

85. THE ROCK OF MOSES, SUMMIT OF JEBEL SUFSAFEH.—After a long and quiet gaze over the plain, we continue our climb. Turning to the left, we soon reach the top of Mt. Sufsafeh. Here the Er-Raha Plain is still more widely spread before us, with such a glory of mountain peaks as cannot be seen in any other direction. Here, too, besides all the rest, is a rock which answers, as to size, the expectations of the Christian traveller, to the one upon which Moses may have stood. It overlooks the whole plain below, and as we shall directly climb down to it, we can observe that any one on the plain can be seen by a person standing on this rock. Here the unobstructed view from the rock, which is shown in our picture, for a mile straight down, is to be had; though not so much can be seen as in the view from the head of the gorge (No. 84). Exodus xix and xx.

86. JEBEL MOUSA FROM JEBEL SUFSAFEH.—With the mind full of thoughts of this holy place, we now retrace our steps and descend to our camp again. On the way we have brilliant views of Jebel Mousa, and have here gathered one for our mutual enjoyment. This noble peak also puts in a claim to being "the true Sinai," and yet it is ignored. As to Sufsafeh, we must say it seems entitled to the most honor as "the true Mount of God," "the true Sinai," "the Horeb of the Bible." Exodus xxiv, xxxiv.

87. JETHRO'S WELL, JEBEL SUFSAFEH.—Passing in our descent again the willow tree and the little chapel, once more looking, and speculating as to the "true story" that Moses got his miraculous rod from this tree, we go on, and, after a hard clamber, reach in the gorge below, a good spring. It is under an immense boulder, that almost obstructs the passage through the gorge. This has also been called Jethro's well, the place where Moses flirted with the daughter of the old Bedouin prince. It may be true that this is also that place, for some-

times one well fails and another one is used. No doubt the festive lamb and the playful kid of the flocks of Jethro were fed not very far from these rocky places, and doubtless Zipporah and her sisters had at this very place that very celebrated quarrel with the Bedouin shepherds who refused to let them water their flocks, and Moses came up to defend and assist them. Exodus ii, iii.

88. A BEDOUIN SHEPHERDESS.—With a true knowledge of Scripture history and of feeling for its events, our artist has here secured for us a modern Zipporah, who has been diverted from her work long enough to sit for her picture. With a modesty, however, which seems to have existed with the ancient shepherdesses, she refuses to uncover her face, and merely gives us permission to see the display of gorgeous jewellery which adorns her head and arms and neck.

89. SHEPHERD AND SHEPHERDESS ATTENDING THEIR FLOCKS, JETHRO'S WELL.—Near their rugged home, and not far from Jethro's well, we found another Zipporah or her sister, with her son, attending the goats and sheep seen browsing upon the scrawny shrubs and gnarled grasses among the rocks in this pass. Thus it was that Moses and his friends attended the flocks, and in just such places as this. Such was the chief occupation of the great leader during his imprisonment at this place after he fled from Egypt. He was led here to secure his wife, as other men are often led in strange places to secure theirs, by wise means that they cannot understand.

90. CAVE-HOME OF THE SHEPHERDS, MT. SINAI.—Here we observe one of the cave-homes excavated from the rock, such as so many of the shepherds and fellahin of the Sinai region live in. Here they dwell, in common with their flocks. Indeed, it is a difficult thing, when one is about to retire, to find a place to recline, for every spot is disputed by the frolicsome kids and their more sober companions the sheep.

91. THE BEDOUIN SHEPHERD BOY, MOUSA (MOSES).—This little fellow is a true Bedouin, and doubtless looks as much like Moses did when he was a boy, as if he were a direct

descendant. These little fellows are full of courteous manliness and amiability, and are industrious, and willing always to help the traveller. Of course they are human, too, as to the universal application of backsheesh. Their manners are beautiful to behold, and their teeth are splendid; their eyes are superb; and it seems as though civilization would entirely spoil them, if its "improving influences" had a chance upon them. Mousa was a lovely boy.

92. A BEDOUIN PASTURE, MT. SINAI.—A real Bedouin pasture is represented here, showing how among the rocks the scanty food of the flocks grows; yet they do not have a difficult time, for there never was any place where there seemed to be more of happiness and more of content and more animal spirits than there is in a Bedouin flock. The traveller is to them always a great novelty, and, when they hear him coming, each individual goat mounts upon some rocky point and watches with the utmost interest the passer-by, while the woman attending, according to the injunctions of the Koran, moves quickly away and hides herself from sight.

93. UP THE GORGE OF SUFSAFEH, TOWARDS THE ROCK OF MOSES.—With the determination of the artist and the spirit of the enthusiastic traveller, our photographer, to more certainly prove that his estimation of things is correct, has taken for us a view of the gorge already ascended, from the oasis at its feet. The Rock of Moses is plainly seen, and the reverse view of the gorge given with all its rocky features. Doubtless among these rocks of Ras Sufsafah is the rock where Moses stood, and where his companions shouted from one to the other the words of the law down to the plain below, much in the way in which picket guards carry the alarm to the "corporal of the guard" in time of war.

94. DATE AND ALMOND TREES. AN OASIS AT THE FOOT OF THE GORGE OF SUFSAFEH.—In this beautiful garden the almond and apricot trees are in full bloom. Overlooking them all is one stately palm. They have been captured by our artist, and we can almost imagine we smell their fragrance. Such lovely spots are a great rest to the senses

of the desert traveller after several days of weary wandering in the wilderness. A number of them lie at the base of Mt. Sinai.

94½. ALMOND TREES IN BLOSSOM.—Another view of some beautiful almond trees in full blossom will doubtless give pleasure. Their blossoms are pink, and larger than those of the peach. There seems to be but little fragrance coming from them, but they present a charming appearance in the bleak and barren desert.

95. THE PLAIN OF ER-RAHA, FROM THE FOOT OF SUFSAFEH.—Turning from the lovely oasis, we creep up a little to the summit of what seems to be the dividing line, or “hill of separation,” which kept Israel from the Mountain of God. Before us is spread the wide and beautiful plain of Er-Raha. On the left of the view are the fine peaks of Jebel Er-Raha, and on the right the equally beautiful Jebel Sanna. Away in the distance before us are the peaks of Nugh Hawa, through which we came on our journey hither.

96. WADY SHEIKH, FROM THE FOOT OF JEBEL SUFSAFEH.—As we shall soon depart from this region, we must have a view of the wady through which we go, towards the north and east, en route for Akabah. This beautiful example of an Arabian wady, winding like a river, surrounded by magnificent mountains on each side, with its floor covered with the stones of various colors which have been sent down by the torrent and by lightning from the mountain, is hard to equal in the Sinai Peninsula.

97. JEBEL SUFSAFEH, FROM THE PLAIN OF ER-RAHA.—Crossing over to the plain in order to get a nearer view of it, we see a still more beautiful view of Jebel Sufsafeh, showing the wide ravine and “the Rock of Moses,” almost a mile above us. How very imposing it is. The height of this grand peak is over 8000 feet, and it is well worthy of being regarded as Mount Horeb.

98. THE HILL OF AARON, OR HILL OF THE GOLDEN CALF.—Climbing down again to the valley, we cross over a few

rods towards the convent, and come to the "Hill of Aaron" or the "Mount of the Golden Calf." This is said to be the place where Aaron set up the Golden Idol for the worship of the Children of Israel, while Moses and Joshua were on the mountain top. Exodus xxxii.

99. THE SINAI VALLEY AND THE CONVENT, FROM THE HILL OF AARON.—From this hill several views have been made, showing, with its surroundings, the plain of Er-Raha. This one with our back to the plain includes the camp of our travellers; the convent and its garden; in the extreme distance Jebel Moneijeh; Jebel el Dayer on the left, and on the right Jebels Mousa and Sufsafeh. Thus we secure an understanding of the whole neighborhood of Horeb.

100. JEBELS MOUSA AND SUFSAFEH, FROM THE HILL OF AARON.—The two rivals for Sinaitic honors, Jebels Mousa and Sufsafeh, with the gorge which Moses and Joshua came down first from the summit of Horeb, the large rock, the well of Jethro, and the plain at the foot, are all included here—a most interesting group. Exodus xxxii.

101. THE SINAI VALLEY TOWARDS THE PLAIN OF ER-RAHA, FROM AARON'S HILL.—Spread before us are much the same peaks as are seen in the view from the "Mount of Separation" (No. 95). Each rod the changing outlines of these mountains seem to be more and more beautiful than the view preceding. Could they be shown with all their gorgeous changes of color, as at sunset, brilliantly illuminated by the red light, they would prove still more enchanting. Most imposing views are had in all directions.

102. THE SINAI VALLEY; NORTHEAST TOWARDS WADY ESH SHEYKH, FROM AARON'S HILL.—This view completes the panorama from the Hill of Aaron. At our right is the Wady Esh Sheykh, along whose rocky road we travel when leaving the neighborhood of Mount Sinai. On each side of the Mount wondrous peaks tower up of varied form and height and color, while the bottom of the wady is made up of debris from the mountain sides, of sandstone, porphyry, and

diorite, as spotted and streaked as were the sheep of Jacob. Not far to the left, at an angle with Wady Esh Sheykh, is the plain of Er-Raha with its abundant surrounding peaks. This is the good-by scene to the Sinai traveller, for, when returning homeward or onward, he either follows this wady, or goes back over the plain of Er-Raha to the oases northward. As we go up this wady we often turn back to look upon Jebels Mousa and Sufsafeh, which may be seen for an hour after leaving their base. Numbers x : 12; xxxiii : 16, 17.

103. HAZEROTH.—The second day after leaving Mount Sinai, upon the way to Akabah, we reach Hazeroth. Numbers xi : 35. Here our travellers are halted for lunch. Our view is graced in the foreground by a group of their camels with their lunch-tent. Here, too, is a juniper tree, such as the Prophet of old hid himself under when seized with a fit of despondency. 1 Kings xix : 4. Following this, in the distance, is the long plain, surrounded by picturesque peaks. Nearer, too, are groups of rocks on whose bases are Sinaitic inscriptions. Tradition says it was here that Aaron and Miriam taunted Moses because of his Ethiopian wife; but the honor of this site seems more probably to belong to our next picture.

104. THE GORGE OF AIN HUDERAH.—Now passing over vast plains, similar to those which greeted us on the west side of the peninsula, floored with flat slabs of sandstone, colored, in rows of white, yellow, pink, and brown, with here and there isolated chains of mountains of the most varied and even grotesque forms, giving us the impression that they are the remains of a colossal city partially covered over, we come to the Gorge of Ain Huderah. Here we find one of the greatest surprises of our journey. Leaving the camp early in the morning, the traveller sees, watching from the tops of the mountains near by, large flocks of vultures, anxious to secure from the camp such leavings as may be abandoned for their attention. They will be sadly surprised, however, when attacking the would-be feast, for the hungry desert traveller leaves but little behind him for such heartless scavengers as these. Now comes our surprise. Arriving at a desert hill-top, the

traveller will hardly expect more than a wady, but here, suddenly, he comes upon a sandstone mount overlooking this magnificent nugh some two hundred feet deep. Its mountain-walls and distant heights are painted, like a picture, in the most gorgeous style believable. It seems like a glimpse of fairy-land. At the right is a descending, natural stairway winding back and forth. A lovely valley is beyond, with peak after peak of red, white, brown, greenish-gray, tipped with red, yellow, reddish-brown, covered half-way up with white, and so on. Whole mountains of pink and umber are seen. On the left foreground is a dark-brown bluff; and beyond many others of light red, waved with white, gray, or fawn color, tipped with red or light brown. At the end of all is a lovely dome topped with marl-green and red. The floor of the nugh is of white sand and sandstone, waved here and there with lilac, red, and yellow, and in the centre are two green oases abounding in palm trees and fields of grain. We must descend and see some of its details.

105. THE GORGE OF AIN HUDERAH: THE WELL.—

Descending the stairway just described, we may see more closely the beauty of the colors, which photography, alas! cannot reproduce. It is, in nature, like descending a stairway lined with fluted and spiral columns, the depressions of which were painted with red, yellow, lilac, pink, and blue. Now, passing over the pavement, we arrive at the well at the edge of the oasis. This spot, with perhaps more reason than the other, is considered to be the Hazeroth of Scripture. Numbers xii. Truly, such a fantastic show of color as is here seen was sufficient to put the light-hearted Miriam into a teasing humor, and to cause her to taunt poor, meek Moses about the color of his Sinaitic spouse. True, she was afflicted with leprosy for this exhibition of humor, but, in answer to her brother's appeal to the merciful God, she was cured, and lived to cheer his life some time afterwards. At this well is a splendid spring of water, sunk and walled about ten feet below the surface. The well was built doubtless many centuries ago, and in a most substantial manner. The cool water could be seen bubbling up through the white, sandy bottom. The flow is intermittent, coming up and bubbling to

the surface first in one place and then in another. Here an old Arab was seen who claimed to be over one hundred years old. He is sitting by the well. Near by is another well which seemed to be fed by an underground aqueduct. Here also is a small farm where wheat was growing, and the fields were irrigated by the Egyptian method. Numbers xii : 16 ; xxiii : 18.

106. A FANTASTIC ROCK, WADY HUDERAH.—

Near the further end of the wady is a sandstone column about twelve feet high, finished at the top like an Egyptian capital. From its top, and hanging two or three feet over it, is a curiously shaped formation which gives it a very fantastic appearance. Yet it is a floral beauty. The column is striped vertically in red, yellow, fawn, and brown colors, while the florid capital is a delicate gray, varied with lilac and white. It stands there alone, the speechless evidence of some great effort of nature, hard to understand. Lateral waves of color run through the column, adding to its singular beauty and strangeness. The whole region seems to be a perfect vatican of form and color far beyond description.

107. THE ENTRANCE GATE OF WADY EL AIN.—

A half-day journey from Ain Huderah brings us to the entrance gate of another grand pass, known as Wady El Ain. The entrance to this fine wady is between two high cliffs of red granite, whose fantastic shapes are shown. The passage is barely wide enough to admit of two camels abreast, and yet nature has placed in the middle thereof a great rock which has stood as sentinel here for ages, never disputing the passage of peaceable travellers, nor asking to shrive them as they go by.

108. THE EXIT GATE OF WADY EL AIN.—

The Wady El Ain is a favorite camping-place of the Arab traveller because of a bright oasis which graces its centre. There is a line of palm and other trees here which gives it an air of fertility unusual in this district. The whole secret of it is a running brook which courses down over the mountain-side on the left and leaves the wady at the exit gate, shown in the picture, tumbling and leaping through on its way to the sea. The traveller is sure to stop at the base of this great cliff, and,

after looking up at the giddy height and at other lofty tops, will refresh himself by bathing in the water at his feet. Much amusement will he have, too, looking at the pranks of his camels, who are capering about delightedly, forgetting all their dignity and accustomed churlishness, and becoming almost as festive as goats over their enjoyment of the water. Both traveller, beast, and attendant catch the inspiration, and seem to have their youth renewed, so rare a treat is it to find such a beauty-spot in a desert, and such an abundance of water. It was through these very gates that Moses and his murmuring people must have passed after gathering their quota of quails and manna in Hazeroth.

109. A PASS IN WADY EL AIN.—The American traveller must confess that the succession of splendid mountain passes which now occurs exceeds in beauty all the “notches” of the New Hampshire hills. The space between the notches seems to be nothing, one following the other as quickly in succession as can possibly be; also running zigzag or at right angles with each other. As to the fantastic coloring of the rocks, it is indescribable. On the right is a cliff of bright red, except at its feet it is gray. The tremendous mountain which closes the pass, seemingly, is gray, red, green, striped and dotted, without arrangement or system. The lower peak is ash-gray and red. The stream sings its way through towards the sea; and the trees and the camels help to make up the foreground. Never forgetting his native land, the American traveller will sing the Star-Spangled Banner in such places as this with all the merriment and earnestness in his make-up. For two hours the traveller plunges through these wondrous passes, never having an opportunity of seeing one hundred rods ahead at a time. The variety of base, column, outline, height, and color is marvellous and enchanting. The echoes are called upon to share the merriment, and always a quick repartee is given. Gay pictures loom up on all sides as the scene changes in the winding valleys, and the traveller is enchanted with the glorious views about him.

110. THE FIRST GLIMPSE OF THE GULF OF AKABAH FROM WADY WETIR.—After leaving the

succession of notches described, we enter the wider and less beautiful Wady Wetir, whose scenery is also fine, but whose attendant mountains are further away, and, therefore, do not seem so high. Green caper plants grow up their sides and give great relief to the eye. An hour of this, and then away in the distance a great blue spot is discovered almost up in the sky. It is the sea—the Gulf of Akabah. The dim shadows of the Arabian hills arise like the full moon at sunset. We are in the bed of a raging torrent only recently busy carrying the mountain waters to the sea. Now we see confused masses of stone and pebble, here and there catching old palm trunks and the debris of sticks and grass; then great patches of thin mud, curled up by the sun into forms like pans and dishes and cylinders. The mountains which stand next to the sea are fine in outline, and are depicted in our picture. And what could be more beautiful than, at the mouth of the wady, the deep blue sea? As we near it, its lovely blue color becomes more intense, and its golden shores more in detail. On the other side, the purple hills “towards Mecca” are very distinct, while in the far distance the silvery clouds overtop all.

111. THE MOUTH OF WADY WETIR FROM THE GULF OF AKABAH.—Now, standing upon the shore of the gulf, we turn back for one farewell glance over the pass which we have just travelled. The delicate blue of the sky is substituted for that of the sea; the mountains on the left are of light gray and are streaked diagonally with broad veins of red porphyry; those on the right seem too far away to make out their color, giving us only glimpses of their shape. We now turn away from them for a march upon the shores of the sea again, glad to have the change. A great spire in the distance looms up, and between us are the stony scrapings from the sides of the mountains, and the useful camel acting as a part of the foreground. We are now east by north of Mount Sinai.

112. AN OASIS ON THE GULF OF AKABAH.—An oasis in the desert by the sea—what a strange occurrence is this, indeed! The splendid bay gives a graceful curve to the water here, and enables us to secure a bit of life and color. We

have a group of camels in the foreground ; a gravelly shore, the blue waters of the sea, a grove of green palms, clouds in the sky, with the distant mountains which we approach nearer and nearer each day, in the background, to make up a suggestive and beautiful combination.

113. A BIT OF COLOR: PEAKS BY THE GULF OF AKABAH.—As we ride slowly along, close to the shore, we see the wide mouths of the wadies come out to the beach, spreading out their mouths fan-like, or in long rows, masses of their rocky ridges which have been driven thither by the violence of the torrents, only so recently. All these fragments have once been parts of the mountains, and have been cast off by storm and sun. Photography fails to convey an idea of the gorgeous tints of color which give beauty and grandeur to these groups of mountains. The scene is one of glorious splendor, only to be found in this region of the world. Here the traveller is indeed fortunate if his tent is not blown down upon his head repeatedly, with more or less destruction of its contents, for the soil is sandy and not favorable to holding a tight grip upon the smooth tent-pins used to hold the frail tent down to mother earth. The old songs tell us of places charming, "Where the winds their revels keep;" but here they utterly failed to "keep" for once. If Solomon, who was wont to sail his vessels along this coast laden with the golden stores of Ophir, ever came ashore and camped out here, some of "all his glory" must have been destroyed, if he had anything like the unhappy smash-up which fell to the fate of our photographer during his sojourn of one night here.

114. SHEYKH MOUSA AND HIS CAMELS.—Fearing lest some terrible calamity should occur, our prudent photographer has taken pains to secure for us a picture of that best of all Bedouin chiefs, Sheykh Mousa, the head of the celebrated Tawarah tribe of Arabs, who own and inhabit the region between Suez and Mount Sinai. Too much cannot be said in praise of this kind and gentle man. To look upon him one would be unwilling to call him a bad man by any means, or as belonging to a tribe of bad men. His character is excellent

in every respect, and those placed in his care are absolutely safe from all danger. His influence with men much wilder than his own tribe is unbounded, and his skill as a desert general unequalled. In order to give him all the dignity and prominence possible, our clever artist has placed him upon an eminence, a high rock by the sea, where he looks far more interesting and striking than many of the equestrian statues which we see in our civilized cities of men of more renown. A swift dromedary, which was a great pet with him, is his companion, and has done his best to keep still—an operation by no means an easy one with a camel very rarely quiet, especially in the neighborhood of its head.

115. OUR DRAGOMAN AND OUR SHEYKH.—Now our gentle King of the Tawarahs dismounts and gives place upon his dromedary to the dragoman of our party, Mohammed Achmed Effendi Hadaiya, another nobleman among his countrymen. He is an Alexandrian (8 Silk Bazaar); a silk merchant; a man of wealth and education, and of exceeding ability as a dragoman, having followed the profession for a quarter of a century. His odd nature, his probity, his mother-wit, and his courage have endeared him to some of the most renowned travellers, and made him a great favorite with all the party whose tour we are now illustrating. He was very proud of his achievements, and was ever ready to give his body and even his life for his "gentlemen." Never flinching at any time in time of trouble and annoyance, or refusing to stand by for the rights of his employers. He looks remarkably quiet here sitting curled up on the hump of the dromedary, but in stature and in appearance he is also a nobleman, and worthy of all the praise that could be bestowed upon him.

116. BY AKABAH'S ROCKY SHORE.—The shore now becomes very rocky in places, but often is relieved by tremendous coral formations, great reefs of coral intermixed with the wady debris lining the coast. The water is very beautiful, of varied color, constantly changing, like that in some of our western lakes. The mountains, at places, seem fairly to step into the water, or else throw down great rocks in the way and make it

rougher for the traveller. Along this rough shore he must creep, or else climb over the lofty peaks. At one of these points our view has been made. In the distance are two great striped cliffs included which stand with their feet in the water, and between us a splendid little bay whose curves of color shine in the sun like mother-o'-pearl. Looking across to the other side of the sea towards the Arabian shore, great fields of dark green grain are seen waving to and fro, and long rows of stately palms whose lofty heads swing side by side, reaching apparently to the sky. It is Akabah, some miles away.

117. THE CASTLE OF KUREIYEH, GULF OF AKA-BAH.—An hour of travel upon camel-back from the last point brings us to the Island of Kureiyeh where an old fortress is captured by our photographer. The scene reminds one of the Bay of Naples. The island is capped by the ruins of an old fortress whose history we do not know. It may have been erected by the Romans, or the forefathers of our dragoman, or the ancestors of the Bedouin, who have been placed in the foreground to add character and life to the picture. At night, when the moon shines over all, this view is sublime.

118. THE SITE OF EZION GABER.—Now groping around the mountains along the shore, over the stones, for a few hours more, and the northern end of the Gulf of Akabah is reached. On one side the shore is hugged closely by the mountains, while on the other the roaring sea restlessly washes the pebbly beach. Close by, some fishermen, who had seen the travellers coming from afar, were seen trying to catch some of the members of the finny tribe for "a present of welcome." The mountains now grow nearer and nearer, and the oasis of Akabah is seen on the other side. We must cross the head of the gulf before reaching the port of Akabah, however; and in doing so we pass the site of the old town of Ezion Gaber, at which place Solomon not only built his vessels, but landed them loaded with gold of Ophir. Now vessels only reach this port once a year, viz., to bring food for the pilgrims on their way to Mecca. With them, alas! come flies and vermin sufficient to make it unpleasant for any future traveller for a year. Numbers xxxiii : 35; 1 Kings ix : 26.

119. THE VILLAGE OF AKABAH AND THE CASTLE.

—The village of Akabah is supposed to stand close to the site of the ancient city of Elath, which latter place is only kept in memory now by a few mounds, mostly covered with the graves of Mussulmen. Our artist has mounted one of these mounds, and, with two of the graves named in the foreground, has secured us a view of the town of Akabah with the castle or fort supported there by the government for the protection of the pilgrims to Mecca. The houses of Akabah are built of colored stone, but roofless. The mountains in the distance are of lovely tints. Between us and the peaks the bay is seen. The fort here is rather an important one, and garrisoned by Egyptian soldiers. Its greatest importance, however, is due to the fact that it protects a well of excellent water, built no one knows when or by whom, but supposed to have been the work of that great general, Solomon, who one day "in all his glory" resided hereabouts. Deuteronomy ii : 8.

120. A BEDOUIN COUNCIL AT AKABAH. — At this place a very different tribe of Bedouin is met, characterized by their contemptible meanness and cunning and dishonesty. A number have been secured in this group, with their Sheykh Ipnejad seated in the centre of the ring, with the photographer's tent bearing the glorious stars and stripes behind him. His young son sits on the left, and the Egyptian Governor of the fort on his right hand. About him are seated a number of the members of his staff and their servants. Their prospective meal is placed before them. They are discussing how much more they can exact from the strangers who have come to them to arrange for camels and attendants for the Petra Journey. Here, it should be understood, the camels must be changed. Our good friend Sheykh Mousa and his kindly men must be left behind, to return to their homes, while the traveller is compelled by the laws of the country to take up with a new set of men and their camels. Psalm cxxxvii : 7; Deuteronomy ii.

121. BREAKING CAMP AT AKABAH.—After having submitted to the exactions of these sons of Edom, concerning whom the Bible says, "Meddle not with them; ye shall buy

meat of them for money that ye may eat, and ye shall also buy water of them for money that ye may drink," our travellers are now seen breaking camp. The scene is one necessarily of confusion, because of the various duties which must be performed in getting ready for departure. Seated against the distant wall we see an unsatisfied group of wretches who have obtained their share of plunder from the travellers, and who are now willing to look on without lifting a helping hand. One of our travellers is seen in the foreground engaged in an argument with the villainous sheykh, striving to obtain some little justice at his hands, but without much avail. The whole town has apparently turned out to witness the departure.

122. SHEYKH MOUSA, THE BEDOUIN JUDGE.—One more look at the noble and pleasant face of this good man before allowing him to depart from us, perhaps, forever. He is posed here as acting sheykh or judge. His pipe is his inseparable companion, and he is dressed in some of the new garments which our travellers have presented to him as a token of their real sincere affection. Among them we notice he has added a part of the stars and stripes, proud to bear them upon his shoulders with his other garments, and not unwilling to have them seen in his picture. If all the Bedouin were as kind and gentle and generous as Sheykh Mousa, travelling would be an easy matter.

123. SHEYKH IPNEJAD, KING OF THE TIHATWAT ARABS.—Contrast the splendid face of Sheykh Mousa with that of this vacillating, dissembling, dishonest, degraded vagabond, the chief of the important tribe of Bedouins who inhabit Akabah, and who hold the country against the visitors, claiming tribute from them for all sorts of things, including blackmail. No matter what sort of a bargain is made with such a man as this, he will break it or claim to have forgotten some items which should have been included, or ask for more. There is no relief from him except by separation. Instead of a pipe, he has substituted a sword, but there is not a bit of courage in his make-up to use it, should necessity occur. His gorgeous, gilded robes have been presented to him by Mecca travellers from time

to time. He is a very rich man. A discussion arose between him and Sheykh Mousa which was exceedingly dramatic. Frequently, in the discussion, the voices of both parties would be raised to a great degree, but remembering suddenly that they were both Mussulmen, and must not quarrel before an American, mutual hand-grasps were resorted to in order to calm down the rising of the Bedouin blood. No swords were drawn, and no smoke, except the cloudy wreaths of tobacco-smoke which came from their pipes. Somewhere in the Bible we are told that the land of Edom would become one of extreme desolation and not even a beast be left, but for some reason or other one beast at least has arisen since that prophecy was fulfilled.

124. WADY ARABAH FROM ELATH.—Leading from the head of the Gulf of Akabah to Palestine is the wildest and most extensive wady of all in Arabia, known as Wady Arabah. It was once and is now the principal highway from Akabah to the Dead Sea, and was the thoroughfare used by Solomon in his day. It was the scene also of Israel's flight from the land of Edom after being driven back by the warriors of the Edomites, and is the approach for the present traveller who goes from Akabah to Southern Palestine. It is bounded on either side by a long chain of mountains, some of which we shall see nearer as we go northward to Petra. In the foreground is a portion of a "stone-circle," one of the curious structures so plentiful in this neighborhood. Near by is one of the mounds which mark the site of ancient Elath. The desolate wady has not a thing of beauty or strangeness to relieve its monotony for almost its whole length.

125. WALL OF DEFENCE, WADY EL ITHIM.—The camels being loaded, and their legs released from the fastenings used to keep them from straying away, the caravan takes up its march for Petra by the way of the Mount Seir range, or what is known as "the short way." The motley crowd yells; the sheykh becomes excited, while his gorgeous robes fly about; the rich and poor, sick and blind, halt and lame, young and old, slaves and free, add to the confusion of the separation. The contract is signed; and the camels, laden with hen-coops and

water-casks and other paraphernalia, arise in the air and encourage us to go on. The sand flies in our eyes; the palms wave their adieus; the wind howls upon us from the sea; and the flies come and bite us and hang fast to our clothing as we go along. We pass the shouting crowd of disconsolate dogs and beggars which wrestle for the backsheesh which we throw to them; the land is passed over; the sea moans and the palms wave their assent, while the echoes answer to all as we move along. We are now in the hands of a lazy tribe. Their gestures are graceful, their smiles are pleasant, but they are as useless a set of men as ever walked this earth. Wady Arabah is traversed for about two hours, and then we turn suddenly eastward and enter Wady El Ithim. After climbing its rocky mouth for about two hours, we come to a great wall, which has been constructed evidently as a barricade, reaching completely across the wady. It has been broken into, however, of late years, and is shown by the view in its present condition.

126. THE PASS THROUGH WADY EL ITHIM.—

A similar pass is found further on in the wady, which has also been broken through in order to give access to the traveller. Such a wall as this would not present much of an obstruction to our modern means of upsetting things in our day, but in a fight between Bedouin it would be of immense service, for it could be easily commanded and easily protected.

127. A MIDDAY REST IN THE DESERT.—The noon-day rest is always looked forward to by the desert traveller with a great deal of desire. Exposed to the burning rays of the sun, with no trees or other shade to relieve, the time when a stop may be made, a little lunch-tent erected, and an opportunity to creep under the protection of its shade given, is looked forward to with anxiety very often. Here, after their lunch and midday rest, our photographer and companions are seen posed leisurely upon the gravelly bottom of the wady, with their camels, their paraphernalia, and their lunch-tent, making a very characteristic picture. In the far distance we see the mountains which line the wady, here some three miles wide, as the greatest peaks are always in sight. All about are sand-hills of white and red.

Particularly in the direction of Petra, the grand peaks seem to form a doorway to some glorious amphitheatre, and such indeed is the case, as we shall see.

128. THE RUINS AND ROCK OF EL GUERRAH.—

Many times in the middle of the wady, near where the path of the traveller lies, are very curious and isolated masses of sandstone, almost reaching to the dignity of mountains. One of these is shown in the picture. They are usually of variegated color, and sometimes are, as in this instance, covered by ruins of ancient fortresses, when and by whom constructed no one seems able to tell.

129. "THE SPHINX" OF EL GUERRAH.—On the west side of this rock of El Guerrah is a remarkable formation resembling the great sphinx near the pyramids in Egypt. It has a sharply cut profile, and, as is plainly seen in the picture, is indeed very much in general shape and style like that of the snubbed and broken sphinx of Egypt. Were it more isolated from its mother-rock, the resemblance would be still more striking. The rock from which it is formed is prettily striped in various colors. Perhaps the desert of Gizeh looked like this before the erection of the pyramids and the creation of its sphinx.

130. CAMELS DRINKING AND FIGHTING FOR WATER, AT THE WELL OF HUMEIYUMEH.—

Further on in the wady another curious rock is found, colored red, yellow, gray, and lilac. On its further side is the entrance to a subterranean well. Rude steps lead down to an excavated room ten feet square, in one corner of which is a pool five feet in diameter and two feet in depth, full of water. Over it is a hole in the rock through which the light is admitted. The Bedouin cameleers carry skins full of water up to the entrance and put it into a rocky basin, whence the camels drink. It is a pretty sight, indeed, to see them take the water and to see their playful scrambling with each other for their turn. Here are four of them, with their heads close together, drinking at one time. After they are done they playfully wipe their noses against each other's necks, and then make way for their companions.

131. A GROUP OF MOORISH PILGRIMS EN ROUTE FROM MECCA, AT THE WELL OF HUMEIYUMEH.—

After watering the beasts and examining the curiosities of nature at this place, our travellers were overtaken by a quartette of pilgrims from Morocco, who had made their pilgrimage to Mecca on foot, living upon the hospitality of the country, and who are now on their way to Jerusalem. There they are seated close to the water-washed cavern already described. The inner walls of this cavern, like those of the rock-formation which stands in the picture, are decorated by singular streaks of color, in form like stalactites, and of varied color, purple and yellow predominating. The spot was far more picturesque than photography is able to prove. The poor pilgrims had but little of this world's goods to bless them.

132. ROCK-HOUSE AND PICTURED ROCKS AT HUMEIYUMEH.—

These isolated rocks are utilized by the Bedouin as homes. Being of sandstone, they are easily hollowed out, for nature has partly assisted. They, indeed, make very comfortable houses, inasmuch as very little shelter is needed in this warm and dry country. The land in the neighborhood of this rocky formation is in some places cultivated, and these rock-homes are inhabited by the Fellahin, or farmers, who cultivate the scanty soil. The interiors vary in size from twelve to fifteen feet square, and are sometimes plastered, and the doors partly blockaded by stone.

133. A ROCK-HOUSE AND PICTURED ROCKS AT HUMEIYUMEH.—

Another group of these pictured and striped rocks is this. In front of it is a patch of the green grass of the desert; on one side, and away beyond, a splendid amphitheatre whose beauties attracted the traveller the whole day long. They seem like a bit of heaven. The rocks here are decorated with brown, yellow, blue, grayish-brown, and purple, in diagonal strata or streaks. In the foreground are coral-like formations which seem like iron melted and bubbled by heat, then suddenly cooled; purple and black and red in color.

134. A MINIATURE MOUNTAIN OF COLOR, WADY HUMEIYUMEH.—

How curious these formations are is more

plainly seen by a closer view of one of them. It seems to be made up of a concrete mass of material, part of which must have been carved by nature and part by the hand of man. Some of it is of sandstone, some of quartz and granite and other material. It certainly must have been mixed by some great convulsion of nature at a time far beyond the memory of anybody now living or before the records of history began. It was striped, spotted, waved, and streaked yellow, brown, lilac, and red, and made up of flint, quartz, and sandstone boulders, bits of fragments of pebbles of granite, smoothed, rubbed, chiselled, and engraved; in intaglio, bas-relief, etched, stippled, stumped, bristled, chopped, shoved, worn, wasted, washed, scratched, broken, and moulded into innumerable splendid shapes.

135. THE ROCK AND WELL OF MOSES, AIN EL DALAGEH.—Here our traveller finds one of those rare bits of pleasure in the desert, a tumbling cascade, winding prettily through the grass like a veritable New Hampshire mountain-stream. Of course, our travellers halt here and refresh themselves, as well as their camels, with cold water. This well, where one of our Bedouin attendants is seen drinking, is called by the Mohammedans the "Well of Moses," and is believed by them to be the place where, in obedience to the command of God, Moses struck the rock, in order to bring forth water for the murmuring children of Israel. Now we push on rapidly to Petra.

136. A PANORAMA OF PETRA FROM THE EAST—SUNRISE.—"Who will bring me into the strong city? Who will lead me into Edom? Through God we shall do valiantly, for He it is that shall strike down our enemies." Psalm lx. The traveller towards Petra will find it necessary to have some of David's confidence should he make up his mind to try and see Petra in "the short way," for each mile seems to bring new difficulties. He is well repaid, however, for all his trouble should he be so fortunate as to reach the spur of the mountain which leads him around to the eastern entrance of Petra. At sunrise, when this panoramic view of the region about Petra

was taken, where an Arab sheykh, the protector of our artist, is seated, we overlook one of the vast gorges so numerous in this country, in which the city of Petra is located, still nearly a day's travel away. Across this gorge, beyond its further mouth or entrance, observe the wide wilderness of Wady Arabah. Beyond that, again, Southern Palestine, in the neighborhood of Beersheba and Hebron, is seen. Yes, indeed, Wady Mousa—the Valley of Petra—the climax of the Mount Seir region, is before us. The rising sun touches only the highest peaks. They are located at the southern end of the chain of "rocks" which belongs to the Petra combination. On the left arises a great light-colored mount, tapering towards the top, as though covered with the ruins of some ancient city and surmounted by a mosque of a hundred domes. To the right is the broad and deep ravine, the "red rocks" splendidly outlined on each side, with all but their very tips in the shade, the sun not yet having reached them. Even the sea beyond and the vineyards of Gaza may be seen for miles of their length. In all directions splendid pictures rise before us, like panoramas of so many cities.

137. A PANORAMA OF PETRA FROM THE SOUTH-EAST—EARLY MORNING.—From the same spur, but further northward and eastward, another panoramic view is given. The deep ravine or gorge just described is now on our left, and the view before us exhibits several smaller gorges, all now less dark and dreary because of the higher sun. Their great gates now seem to be open, and, instead of looking across their ends, we may look further into them and over them. The great rocks in the foreground are of the hardest flint, and the pathway is covered with their debris. On our extreme right is a light-colored, noble peak, which stands as a near neighbor to Mount Hor. In the valley, at our feet, is the most terrible desolation, such as was predicted by prophecy. Here the visitor hears only the sounds of birds, for there is no sign of anything else but the members of his caravan. Evidences of the absolute fulfilment of prophecy are here: "Edom shall be a desolation; every one that goeth by it shall be astonished." Jeremiah

xlix : 17. "And they shall know my vengeance, saith the Lord." Ezekiel xxv : 14.

All around and about are uncultured fields and masses of tumbled rocks, suggesting cities destroyed. All a "desolation" in the truest sense.

138. PANORAMA OF PETRA AND JEBEL HAROUN, MOUNT HOR.—Proceeding a short distance northward and eastward, Mount Hor, now fully lighted by the sun, lifts up its head in the distance more and more conspicuously, and the proper entrance into Petra, the gorge of the Sik, is in front. Between us and the Holy Mountain, the red and yellow chains of peaks are presented in gorgeous splendor. Rich clusters of them, of varied colors and shapes, are observable as far as the eye can reach. The sun has also lifted up from the shadows the ruins of the old city, which are included in the view, with some green spots which look like Bedouin farms. The sunshine also makes plain the numberless rock-cities and now reveals their mysteries. The green sward, the florid rocks, the encrusted domes of light and shade and flame, the awful stillness of "desolation" predicted by Scripture, and the sublimity of all nature—all impress one in the greatest degree. As we proceed, the sun develops the rich coloring more and more and drives the shadows to one side. Again the ruler of the day lifts up a double line of peaks from Arabah's plain, like eruptions on the skin, and the Dead Sea puts in an appearance, shining like a mirror of silver in the far distance.

139. SUNRISE ON ANCIENT EDOM. AN ANTIQUE VILLAGE.—Each successive view shows more and more the effect of the sunlight upon this wondrous region. What two hours ago was a shadowed valley of desolation and wilderness, of sleeping mounds and mountains, now becomes beautiful in form and color, revealed by the sunlight. Away down in the valley, amid the green fields which now become more and more plentiful, is to be seen a ruined village, of an age which history cannot guess at. Deserted and unthought of, here it has existed from century to century. Neither man nor the elements

care to meddle with it or to destroy it. No one ever visits it, probably.

140. THE POOL AND RUINS OF AIN EL RAGA.—

Now, turning to the left, we come closer to the true entrance of the city of Petra, and pass on our way the old-timed city of Ain El Raga. Here the only life remaining is its tumbling waterfall, which empties itself into a huge tank or basin, and parts of whose wall, sides, and contents are here seen. A pretty, lonely, desolate spot.

141. THE GORGE OF WADY SIK.—This view reveals to us more of the mysteries of the ravine which is described and seen in No. 136. It is now well lighted through its whole length, even as far over as Wady Arabah. Its walls are as red as blood, and a fine pyramidal-shaped mountain stands at its western gates like a grim sentinel, causing one to feel glad that our approach was not made from that direction. Our way into Petra is through the rocky gorge which lies before us, and slowly we begin to climb down to it. The view which the beholder has spread before him from this point impresses him with the fact that God surely gave Esau a grand country, and showed His sympathy as much as He could for the poor, doomed son of Isaac; but, alas! it was of no avail.

142. A BARRICADE OF CAMELS IN BATTLE ARRAY AT AIN GAZALAH, NEAR PETRA.—Now, as we descend, Mount Hor sinks behind an elevation, over which we must cross before we can reach the mouth of the gorge of the Sik. The whole surface appears now to be bubbling with vast mounds of colored matter which seem to have arisen but the night before. Great domes and rows of cones rise up in every direction, shaped like pottery kilns. Each turn presents the grand panorama in a new light, and each time so widely different from anything that the eye can behold in any other portion of the world. Truly, here are enough well-quarried walls and columns and capitals, and excavations, and halls, to build all the temples on the Nile; with colors as brilliant, and hieroglyphics as extensive, whose mysteries cannot be read, unless they all mean one thing—"desolation." Over all, Mount Hor stands, watch-

man or warder-like, telling ever of Aaron's solemn death and burial. Our travellers, however, seem ever to be on the alert for something more practical than the sentimental or historical. The avenues of Edom are before them, and apparently something is expected of a more dangerous character. They have no time to stop and wonder what it all must have been like when David passed through, a conquerer, and Israel felt her power there. They have no moment to spare to think of the once rich bazaars, gaudy shops, tremendous factories, or myriads of mosques which were once there, and long since deserted and destroyed. On one of the terraces which lead down to a hill, which they must cross, is the fountain of Ain Gazalah. A modern warrior could stand at this fountain and "shell" Petra with little difficulty. But should the enemy come, as they seem to be expected now, the poor camels, in the absence of any other wall for a barricade, are arranged side by side, facing the scene of the great dramas of Edom of old, while our artist and his companions place themselves behind them, with their faces well set, awaiting the enemy. All the weapons and helpless musketry and dilapidated swords in possession of the party are pointed towards Petra, waiting for the attack of the Fellahin. The group appears to be quite as select as it is dangerous and earnest, and would doubtless have its effect in scaring off any marauders who might be supposed to attack it. But none came. Gunshots were heard in the valley below, but they were from a wedding-feast.

143. THE THREE TOMBS, NECROPOLIS OF PETRA.

—Having climbed to the top of the mount just spoken of and descended its other side, we find ourselves in the valley of the Sik. Immediately on entering it we begin to see numerous caves on each side, and then come suddenly upon three singular tombs on the right, which are the first objects which we stop to examine. They recall to our minds the well-known tomb of Absalom in the valley of Jehoshaphat, near Jerusalem. These great mysterious masses of rock are about sixteen feet square, and, although cut from the adjacent cliffs, are separated from them by a number of feet of space. They decrease in diameter

towards their tops, in Egyptian style, but their roofs are flat. In one of them is a small sepulchre or chamber, with a low door. A good idea of the formation and of the kiln-like shape of the rocks is seen in the cliffs behind the tombs. They form a part of the Necropolis of Petra.

144. THE TOMB OF THE FOUR PYRAMIDS, NECROPOLIS OF PETRA.—On the opposite side of the chasm, but a little distance further down, is a very remarkable monument hewn out of the solid rock. Its lower front is composed of a portico of six Ionic columns, with a pediment and numerous ornaments of a very peculiar nature. Over this is a second facade of an entirely different character. It is made up of a simple moulding; and above it, in a recess, four slender semi-pyramids are also hewn out of the rock. Although not striking in beauty, it is a remarkable work, and has apparently been quarried by two different peoples, or else by travellers from two different lands, who have imbibed the ideas of the places which they have visited, and tried to follow suit. Now the valley contracts and the cliffs become higher and higher.

145. A PETRA BEDOUIN GUARD AT THE ENTRANCE OF THE SIK.—Before proceeding into the city, as good and peaceful travellers, we should arrange terms with the Bedouin and Fellahin who inhabit the region, and now make our first acquaintance with them. Having travelled perhaps over a month on camels, it seems very singular to see these men mounted on Arabian chargers. The reason of this is because there is plenty of water in this wonderful valley for the horse to drink; and as he is more fleet and more easily kept than the camel, he is preferred. It is a mystery to know where shoes are obtained for the horses, but, since there is so much mystery here, this minor one we will not try to solve. These wild people are drawn up in cavalry style by our artist, and have been captured by his camera without their knowledge. A number of them bear long spears or lances, which are the principal weapons they carry when on the road.

146. THE BUTTRESSED ARCH, ENTRANCE TO THE CHASM OF THE SIK.—Now following down a little glen,

through the street of tombs whose sculptured facades and dark doorways line the cliffs on each side, we pass a projecting rock and suddenly find ourselves at the entrance of a chasm, seemingly formed by the rending of the mountain from summit to base. Its width is about twelve feet, increasing in some places to twenty or thirty feet. We enter it by a buttressed arch, lifted high up on the ragged cliffs and spanning the intervening gulf, seemingly alike inaccessible and useless. Near it in our foreground is a juniper tree. Imagination will make this lofty arch the work of some spirit of the mountains, constructed as a portal to her walled retreat. It was, however, perhaps erected for the support of an aqueduct, intended doubtless to conduct water to the more elevated palaces in the city, since conducting pipes were found in some of these high places, and, indeed, along the sides of the chasm which we now enter.

147. THE BUTTRESSED ARCH FROM INSIDE.—

Passing under this wonderful structure, we turn about and look out merely to get a view in both directions, and, perhaps, to gather courage before entering upon the work of passing the wonderful chasm. Perhaps a little afraid to proceed with the journey lest opposition be met from the Fellahin or Bedouin, who are now momentarily expected, for we have so far entered their city without their blustering companionship.

148. A VIEW IN THE GORGE OF THE SIK, AT PETRA.

—Passing on quietly now, we have fairly entered the wonderful gorge of the Sik, whose walls twist and turn and wind to such a degree that sometimes the rocks fairly touch each other over our heads and completely shut out the light. At other places they widen or are joined by smaller cliffs at right angles. The colorings of the rocks add to the thrilling effect. In the distance is one of the gray and red kiln-shaped peaks so plentiful here—a real beauty.

The sunlight has entered here with splendid effect, contrasted with the dark portions. In our foreground are several splendid oleander bushes, which abound in this valley through its entire length. Then, creeping up the sides of the rocky cliffs, the caper plant and the juniper are seen. All along the sides of

the gorge are aqueducts and depressions cut for statuary, which latter were objects of worship. On every side are figures and natural caves and colors, without number. Sometimes we are obliged to travel in the stream which courses rapidly through the gorge, or, again, we walk on the pebbly bottom.

149. ON THE RIVER SIK, GORGE OF THE SIK.—

Here another of the wider openings of the Sik gives us light sufficient to secure a picture whose characteristics are much the same as the last, but which possesses a little more life, given to it by the kind-hearted young sheykh, Salim, Jr., who consented to grace the foreground. The gorgeous splendor of his garments is too much for photography to get, but they can be described. His coat was red, his cap blue, his agal black, while upon his back was the old patriarchal sheepskin, with a gun and a sword swung across his shoulders, and his lance held upright in his hand. His gown was striped yellow and blue and red, of tints in full harmony with the neighboring rocks; and no young prince or king was prouder than he.

150. A FIRST GLIMPSE OF THE KUZNEH, THROUGH THE GORGE OF THE SIK.—Now, riding or walking along, in a few moments we reach the further or western end of the chasm, and, suddenly, are startled by the most striking view in all Petra (and it might be said in the world), a part of the delicate pink-colored facade of the Kuzneh, seen through the exit of the chasm. It is a sublime view. The contrast between the deep red rock and the lovely rose color of the splendid structure is beyond comparison. With what mighty judgment and taste and skill was this site selected! Where else in all the world is there such a remarkable view?

151. THE KUZNEH—THE FACADE.—And now, emerging from the gorge, we stand face to face with this magnificent mystery in architecture, this wonder of the world. To account for such a building in such a place is impossible. It is an incomparable ornament to architecture, partly elegant, partly strange in conception, making one think that it must be the work of several centuries, by different artists, as is the Duomo at Florence. It is in a wondrous state of preservation, but the

figures which once graced it, and whose nature can only be guessed at, are too defaced for recognition. Its situation, its coloring, its size, its age, all make up enough to bewilder and entangle the toughest brain. Its dark interior is forty feet square, with a small niche or depression at the rear and one at each side. Stepping up into the portico, we observe beneath a room on each side. The one on the right leads to a chamber twenty-three by thirty-eight feet, with a depression back, with stalls. Over the door is a circular window partly walled up. The door is seven feet wide. A similar room, rather at an angle with the front, is on the other or left side, of the same size. Two Roman eagles, crouching, are over each door. To return to the facade again, we find it is ninety-six feet wide, and it has one of the columns broken down and gone. The columns are five feet in diameter, and seem to be solid and not in sections. The color is almost wholly of a delicate rose-pink, only small portions or veins being of a warm gray and reddish tint, and not broken up by other tints and waves of color, as the buildings further on in the city are. This is a very fortunate thing, and happy were its projectors to find such a rock in such a place for their grand structure. It looks now as clean and fresh as though just constructed, and yet it has no history. No one can tell why or when it was erected. It is a "treasure," indeed. One of the figures on the wings seems to be a man standing with something on his shoulder, the other of a woman, dancing may be. One, perhaps, is Moses the Commander, and the other the merry Miriam. Whether built for God or for a resting-place for the dead, no one can tell. No man can do more than guess at it. Some travellers suppose it to be a temple, while others claim that it was for the Petra Conservatory of Music. Its parts are all sharply, smoothly chiselled, and its floral decorations are rich and fine.

152. A GROUP OF BEDOUIN SHEYKHS WITH HORSES AND LANCES.—Our travellers, while making a preliminary view of the Kuzneh on the day of their arrival, hearing the clatter of hoofs in the gorge, and not having yet seen any of the neighboring Bedouin, began to beat a retreat

lest the enemy be upon them. They were too slow. In a second, five or six horsemen with long spears emerged from the gorge, dismounted at once, struck their lances into the ground, and offered a welcome. The party were composed of the son of the Petra Sheykh Salim, and his staff. They had discovered our travellers afar off, and made haste to reach the city first to greet them, but they were too late. Our artist, however, never forgetting himself under any circumstances, accomplished a feat which photography has never been known to do before, viz., secured the favor of a group from these wild gentlemen, and it is before us, with all its dramatic effect. And, indeed, what theatrical scene could be more dramatic than this one? These wild men, during the very moments of surprise, were taken by parties equally surprised. Blessed be photography which can secure such living subjects as this for our study.

153. A PRELIMINARY GLIMPSE OF PETRA.—

Passing the Kuzneh, and turning sharply to the right, leaving the glorious structure on the left, the traveller proceeds up the principal street of the rock-city, through a gorge and following the little stream. On the left we see three great rock-temples which appear like steps, and away off in the distance a part of the theatre, with the hills back of it full of caves and rock-temples. Let us enter now fully into the mysteries of this glorious city, and this is the gate thereto.

154. A GROUP OF ROCK-TEMPLES NEAR THE THEATRE, AT PETRA.—

In a few moments we are upon the steps of the great theatre, but, before examining into its wonderful construction, we are attracted by a lofty group opposite. This is a typical view of Petra. A grand trio of temples and tombs is here, facing the theatre, which must have been seen by all the Petrans while attending upon the play, reminding them of the fact that, although there is much in life to amuse and entertain, still death must come.

155. THE THEATRE OF PETRA.—This grand construction is hewn entirely from the mother-rock, no one portion of it having been quarried and separated therefrom. It is, as is seen, nearly three-quarters of a circle, and comprises thirty-three

tiers of seats, now much worn and out of shape. The only dramas now enacted there are the tournaments of the Bedouin, who, if paid sufficiently, will give an exhibition of their skill in horsemanship and the exercise of the lance, reminding one of the gladiatorial combats of ancient Rome. The scene was evidently erected across the circle, for there are still remains of the bases of columns showing themselves through the soil. Opposite are many tombs, which enabled the mortal theatre-goer to keep before him during the play that immortality must follow. The views around about are superb in every direction.

156. THE VIEW MAGNIFICENT. PETRA FROM THE THEATRE.—Some idea of the inwardness of Petra may be obtained here. The view is rather an extensive one. In the foreground, upon the left, a portion of the theatre itself; in the valley, towards the right, is the bed of the stream; while beyond will be seen the cliffs, full of entrances to caves and tombs. Far off in the middle distance are the columns and arches of the glorious temple, with which we shall become better acquainted presently. While still further beyond, in front and to the left, are the distant mountains of various color. Leading to the left, and southward towards the Wady Arabah, is the once grand street of Petra. This may well be called the magnificent view of Petra, so far as a distant view can be. Here it is easy to see how the people could enjoy themselves, and at the same time keep guard of their city; or, if the play grew dull, add zest to it by gazing upon the countless tombs opposite. And this is the city doomed by divine judgment, though able for so long to hold a strength which could laugh and scorn at any *human* effort made to destroy it. Nature built its impregnable walls, before which insignificant man has had to shrink, baffled, many a time. It lies in the midst of the desert, and yet its climate is unsurpassed. Splendid temples and other structures still abound here, yet all unused. The hundreds of thousands of people who once populated it are all gone, and their history is unknown. The blustering tribes who live near by and "own" Petra believe that it grew up, and exists only by enchantment.

157. PETRA, EAST FROM THE TRAVELLERS' CAMP.—The shrewd traveller will make it his first business on entering this mighty city to plant well his tent-pins in some hidden place, lest his apparatus be carried off bodily by the ever eager Fellahin, who, soon after his entrance, will surround him like bees and fleas. Thus prudent were our travellers, who made ready for their sojourn in the rock-city. The view before us is looking back beyond the site of the theatre, down the stream towards the east, through the gorge which was traversed on entering. A good idea is given here of the rocks which abound in the neighborhood. Here are fine groups of buildings, caves, stairs, and cliffs, seemingly numberless.

158. PETRA, WEST FROM THE TRAVELLERS' CAMP.—Though less extensive than our view 156, this one includes a portion of the other, but is taken from a standpoint much nearer, namely, to the left of the travellers' camp. Here will be seen what is, perhaps, the finest group of buildings in the city of Petra. The view includes the "temple of the arched terrace," the "temple of the urn," and the "temple of three rows of columns," besides numberless excavations, which have been used either as homes or tombs, no one can do more than guess which. We shall see them all in detail.

159. SHEYKH SALIM, CHIEF OF THE PETRA BED-OUIN, AND HIS STAFF.—Opposite the travellers' camp is a series of caves which were used, during the sojourn of our artist, by the Bedouin and the Fellahin as their dwelling-places. At night, when these excavations were lighted by the fires of the inmates, they seemed like a real exhibition of the infernal regions, especially when accompanied by the intolerable and astounding howling, yelling, and bluster of these wild men. The principal office of Hades appeared to be directly opposite the American camp. One day, after having submitted to sundry exactions, our artist observed the many thirsty Bedouin retire to this cave, and, after quarreling among themselves for a time and dividing the spoils, emerge from it. With an eye ever ready to catch the dramatic, his camera was instantly planted before the slowly moving chiefs, and he captured them.

posed by themselves naturally, when coming from the cave. Here we see them, with their long lances, loaded down with their sometimes ridiculously harmless musketry, strictly according to nature. The motto of these men is, "Against everybody, and everybody against us." Nearly every one of them has some blood-feud with somebody else, and is ever in fear of his life. No one of them, therefore, ever permits himself to stir unless fully armed and ready for a fight. Besides the weapons which are seen, they mostly carry some frightful looking war-clubs tied about their waists, easily accessible, and which they threaten to use on every trivial occasion. They rarely strike a blow, however.

160. OUR TRAVELLERS' CAMP AT PETRA, where were endured four of the hardest days ever known to an Arabian traveller, by our artist and his party. A humble little home it was, scarcely able to withstand much of an attack, if a perpetual application of backsheesh had not kept the enemy at bay. Continual purchases of peace had to be made in order to procure the photographs which make up the present tour, but they were freely made, until the results hoped for were accomplished. No other photographer ever accomplished so much. At the rear of the camp were three of the excavations in the rocks where the Fellahin and the Bedouin held their headquarters during our artist's stay, and where a branch office of purgatory was opened for the enlistment of recruits during the whole four days. It is believed that his lower highness enlisted every one of them in his service without much resistance.

161. TEMPLE OF THE URN, WITH THE ARCHED TERRACE.—This magnificent structure is one of a group shown in number 158, and one of the most magnificent in Petra, after the Kuzneh and the Deir are considered. The great urn which overtops the temple is supposed to contain great treasures, and has been battered and bruised for years by the bullets of the Bedouin, who fire at it every time they pass with the hope of breaking it down. The arched terrace which is in front of the grand structure seems to have been erected since the temple was excavated. This splendid facade has been

hewn out of the rock bodily, but not until a depression fifteen feet back had been made, probably to get a good color. The arches in front are of a grayish-brown. The front proper is in streaks of pink as far as the capitals; above them, and up to the urn on the top of the pediment, are streaks of white, red, and blue; while the rest of the ruins seem to be wondrously variegated.

162. A COLOR STUDY—COLONNADE OF THE TEMPLE OF THE URN.—The mind can scarcely conceive the variety and the gorgeousness of the rocks which make up these grand structures. Here we have the colonnade, which is opposite to the one shown in number 161, taken in order to exhibit the eccentric wavings and stripings of the rocks composing them, and also to show how age has worn them. A column in the foreground is worn by time almost to a point at its base. In the distance we see a break in the wall, through which the temple's interior may be observed. The ceiling and the column as well are generous in their display of red, blue, yellow, white, and lilac sandstone; while in the foreground our artist has placed a heavy stone of the same color, with horizontal stripes.

163. TOMBS, TEMPLES, AND CLIFFS, SOUTH FROM THE ARCHED TERRACE.—This is a typical street view in Petra, wherein we see a number of excavations, ruined facades, and splendid mountain-peaks back of them. The locality is south of the temple of the arched terrace. In the shadowed gorge, which is seen on the left of the picture, is another series of temples, but never lighted sufficiently to enable a photographer to obtain views with any satisfaction.

164. THE CORINTHIAN TEMPLE, PETRA.—Added to all the splendor of Petra is this Corinthian temple, whose pediment, tower, and side columns are of a rich orange color, and whose whole facade is excavated from the rock to which it adheres. Its interior is now but a single room, dark and dismal, lighted only by the doorways which are seen in the picture. It is one of the finest structures remaining in Petra. Roberts, the great artist, who visited Petra in 1839, believes that these great structures were neither temples nor tombs, but for the sole pur-

pose of gratifying the eye—a noble indulgence of the national taste for ornament.

165. TEMPLE OF THE THREE TIERS OF COLUMNS.

—This temple has been very elaborate in design, and is even more rich in its display of color than those which have been described. One tier of columns reaches over another, and again a third row, giving one the feeling that it must have been erected by three different architects, and, again, reminding one of the Duomo at Florence. Perhaps a similar method was followed here, of taking a long time to finish a temple of this kind, as was the case in Italian cities centuries ago—one architect after another spending his lifetime upon their construction, little knowing how soon an earthquake would follow and mutilate their master-masonry.

167. THE KASR FAROUN AND BROKEN COLUMNS.

—Now, turning sharply to the south, we see in the distance, close to the little stream which winds its way hurriedly in the same direction towards the Wady Arabah, the only structure of mason-work now remaining in Petra. It stands in the very centre of the city. Its surroundings must have been very rich, as many fine remains of columns lie here. Among them is one of bluish-gray granite, still finely polished, with others of rosy syenite, which doubtless came from the quarries of the Nile, near Philæ. In the foreground, our artist has secured numbers of these, which seem piled up on their edges like tiers of grindstones, parts of a triumphal arch.

168. THE KASR FAROUN—THE EXTERIOR AND ARCHED DOORWAY.

—This, as has been said, is the only standing building not cut from the rock. Doubtless it once had plenty of neighbors, as the many bits about testify. Its exterior measures outside 100 by 110 feet. The walls are decorated with stucco-work. Here and there large pieces of wood are inserted, probably for fastening the stucco-work upon. Grain, shrubbery, and ferns grow about it and upon the walls, and, doubtless, did part of the work of pushing down the rocky debris lying inside in confusion. Here the cornices and a decorated arch are shown in full view with deep tiers of arches,

of which eight are in good condition. The bent and shattered walls, stones of great weight dislodged and looking as though a breath would send them tumbling to the earth, show ruin! ruin! and "desolation!" on all sides. Malachi i: 3, 4.

170. THE KASR FAROUN—THE ARCHED DOORWAY.—A portion of the interior of this strange building, including the old arch over the entrance of broken columns. In front, and through it, and beyond, groups of fine red, yellow, and gray cliffs are seen. The effect of the light here is fine, and one is reminded of the temples of the Nile.

169. THE KASR FAROUN—RUINED INTERIOR.—From one corner of the vast interior this view is made, showing the picturesque and broken walls and tumbled remains inside and beyond. Through the walls is seen the temple known as the "unfinished." In the far distance, on a high cliff, is a ruined citadel, which must overlook the whole city and surrounding country for miles. The view from here is very fine.

171. THE TEMPLES OF NATURE AND OF EDM.—Now, leaving this handiwork of man and climbing the hill eastward again, we come to what has been called the Acropolis of Petra. On all sides are met, as we ascend the gorge beyond the acropolis, such views of splendor as this. Never will the beholder forget the grandeur of such scenes, should he once be privileged to observe them. Here not only are seen magnificent facades, hidden in the depressions of the rocks, of various forms, but beyond this may be met the still grander structures of nature which have withstood the elements for thousands of years, and whose varied facades and coloring are magnificent beyond conception.

172. THE TEMPLE OF FLUTED COLUMNS.—On our left, as we climb upward towards the Temples of Edom and of Nature, is a low interior. A part of its front is fortunately broken out, so that we may see that in it are still standing fourteen fluted columns of sandstone—red, white, and blue, waved and streaked. This picture is a most interesting one, being of a different type from any of its kindred in this great rock-city,

173. A ROCK-STAIRWAY AND PULPIT.—All about Petra there are many stairways leading up to the various structures. And, what is hard to explain, over the majority of the facades of the structures are indications of stairways, usually of six steps, leading from a cornice or roof up to nothing. They must have some religious meaning, pertaining to the departure of the soul to heaven or intended to lead the thoughts higher. Generally the top step is plain, but sometimes finished with a cornice. Thousands of stairways are erected leading from the valley in all directions, straight, winding, and spiral. Following them, one is apt to meet with some solid secret or surprise. A good example of this last class of stairway is found beyond the chamber of fluted columns. It starts from a grand, green plateau, and is spiral in form. At the head of it are two hollowed-out rocks canopied by overhanging cliffs, causing them to look like old-fashioned pulpits. It is believed that they were used as such, the congregation assembling in the plain below. No quieter or more appropriate place in Petra for such a purpose is to be found than what we see. The interior of one of these pulpits was striped blue, lilac, red, and white, and the other was a bright golden color. It may be that David himself ascended these various stairways, stood under these canopies and sang the LXth Psalm, and that these very rocks echoed the sacred tones. It seems to be the only place in Petra that has any suggestion of holiness about it.

174. THE PYRAMID AND RUINED FORTRESS.—Ascending still further flights of stairs, beautifully striped, there is seen a small tank, doubtless used for baptismal purposes. Creeping on now upwards over red, yellow, and gray stairways, the solemn surroundings still continuing, in time the top of a mountain is gained. On the way an altar is seen, conducting water-pipes for a long distance, with inscriptions on the rocks near by. Among the figuring upon the rocky wall was one which bore resemblance to parts of the human foot, animals, etc. All along the way graves are to be seen. On the summit are two "pyramids," but they are only twelve by six feet at their bases and about twenty feet high. On a cliff a little distance above are some splendid ruins. The citadel must have

been there, and very strong it was, for three solidly built sections yet remain standing against the sky, erected by, no one can tell who. Here a glorious view is had in all directions, and one can see a complete panorama of the principal streets of Petra lying far below, even down into the gorge of the Sik. On the west, Mount Hor is almost overlooked. Standing here, the wildness is added to by the loud shouts which come up from the Bedouins in their caves near the camp, the tents of which can be seen in the distance.

175. A SACRIFICIAL ALTAR OF BAAL.—This picture is of a discovery made by our artist, which has not been mentioned by any other traveller. Scattered over the mountain-top are a number of curious tanks of various sizes. Several contain a number of blind fish. Near them is what must be an altar, once used for sacrifice in the service of the God Baal. It is situated on a rock by itself, with four stone-steps leading to it. It consists of a shallow, circular basin forty-eight inches in diameter, and in the centre of it a smaller depression eighteen inches in diameter, all cut out of the rock. To catch the blood which ran out from the basins, a narrow outlet is cut in the rock. Near by is another elevated tank, around which is a passage eighteen inches wide, cut so that the priest could reach it on all sides. This tank is six by nine feet, with stairs also leading to it. All of these tanks seemed to be inclined towards the south, in order that they might be emptied down the mountain-side. The largest one was twenty-one by forty-seven feet. In the centre of it was a rock-elevation, two feet eight inches by five feet, with stairs leading to it from the west. An outlet at the southeast corner, leads down the east side of the mountain. A tank alive with comical little fish is here, three feet deep and eight by ten feet in size, without any apparent outlet. All these but the larger one are included in the view.

176. THE RAVINE OF THE DEIR, PETRA.—Opposite the Kusr Faroun the little stream of the Sik quietly leaves the valley and plunges into a gorge towards the south. A little to the right another gorge appears, difficult of ascent, but interesting and beautiful. It is the entrance passage to the celebrated

Temple of the Deir. Now the traveller climbs up through a narrow ravine, over a rocky stairway, among narrow footpaths, at one side of which is a precipice hundreds of feet deep. Past tombs and temples, amid displays of colors, now in the shade and now in the sun, views of gorgeous splendor are seen on every side, and Mount Hor grows nearer and nearer, as the climb is made, till the mosque on its summit is plainly observable. On the west is a wide stairway over which kings and patriarchs have passed. After a good hour of hard climbing, turning up a cliff suddenly on the right, we behold the famous rock-temple called the "Deir." What a noble mountain-side nature supplied for the carving out of such an architectural wonder. This glorious bit by the way shows part of the climb and passages, with their colored stairs; caves yawning on all sides; kiln-shaped cliffs and rows of temples further on, each supplying food for wonder and thought.

177. A ROCK-TEMPLE—INTERIOR.—This temple was without a facade, and is reached from the Deir by a stairway. In the rear is a pretty shrine, ten by fifteen feet, which must have been originally very gaudily finished. It is now much defaced. Two busts grace its sides, one male, the other female. The interior of the temple is twenty-nine by thirty feet, with a variously colored ceiling, in irregular waves of yellow, red, lilac, and blue, whose forms are plainly shown in the picture. In some places the outer surface of the walls has crumbled away, showing the same colors underneath as upon the ceiling. Near the entrance, on each side, ornamental capitals have been sunken into the rock. One of these is in quite a perfect condition. From here we see that on the north side of the Deir also are stairways which lead to the summit of the cliff, from whence the temple was excavated.

178. THE DEIR FROM THE ROCK-TEMPLE.—From the front of this rock-temple a view of the Deir was made in order to show what a noble mountain-side nature supplied for the carving out of this architectural wonder. What boldness the architect displayed who would risk so much labor on the uncertainty of finding the material which he desired. He must

have been the same who planned the Kuzneh, for, in fact, in general appearance the Deir is somewhat the same in style, though by no means so florid. The vestibule or facade is one hundred and fifty-six feet wide. The single interior apartment is thirty-seven by forty feet. A depression is in the east end, opposite the door, six by eight feet and fourteen feet high, with an arched top and broken cornices, which have been sunk into the original rock.

179. THE DEIR FACADE.—There are two tiers of semi-columns in front of this noble structure fifteen feet in circumference. The color is quite uniform, being of Petra red. A large plateau is in front covered with fresh, green grass, and here and there are squares and circles of stone, telling that other buildings were once there. This plateau must have been an amphitheatre, as the circle is about sixty feet in diameter. It is thought by some travellers that there must have been some connection between the Deir and Mount Hor, because the Deir is directly facing the mountain, and so near that a person could be seen at the mosque. Here it stands, majestic, quiet, lonely, holding secrets within its grasp which no one has ever solved. Taunting us, silently, with as much power and resistance as the Fellahin who guard it, and, like them, sending one away wondering, dissatisfied, and distracted.

180. MOUNT HOR AND AARON'S TOMB.—From the rock-temple described the summit of Mount Hor is plainly seen, together with the mosque covering the tomb of Aaron on its summit. From the cave we obtain a fine show of rock, tipped with green and red and brown and gray and yellow, with the splendid hills at the right, and Wady Arabah beyond. How privileged was Aaron to be allowed such a quiet place to die. Perhaps he halted on his way at the very place whence our view was taken and rested, and looked up the Wady Arabah wistfully towards Palestine, with Moses and Eleazer, while they prepared him for his burial. Numbers xx : 28.

181. AN UNFINISHED ROCK-TEMPLE.—On the side of a cliff, at the right of the Kusr Faroun, is a curious temple only partly finished, showing how the ancient architects were

accustomed to do their work. They evidently began to quarry at the top, working downwards, as this example proves. And really, when one thinks over it, that appears to be about the only safe way they could work. Some curious indentations are shown at the sides, which were no doubt made first and then the material between them knocked out, as holes are first bored for a mortise and then the rest chiselled out by the carpenter.

In no other place in the world do we see so many things so *different* from the *rest* of the world as we do at Petra. It is a world in itself—unique, unequalled, characteristic. In an age when all the peopled world was at war, any nation finding such an impregnable site as this would naturally choose it for a city. And while nature supplied the sublime parts, how resolutely did man apply his taste, his labor, and his fondness for ornament to make up the grand whole. And the *multitude* of these works makes them all the more striking. Each perpendicular cliff is carved into form, each lofty peak topped by tasteful structures, each lateral valley and yawning chasm used to display every imaginable style of architecture. Venice only approaches it in novelty, and yet how different.

And now we leave Petra and all its wonderful glory of color, so brilliant and yet so soft—more like pastile than oil or even water color. Every stone in this wonderful rock-city is a surprise. Should the traveller pick up a dirty, rusty piece to break off a bit of color, it will invariably split open and display a *combination* of stripes, streaks, and waves which will delight him. All of them hold some secret shades of beauty. One can never forget such things.

There are here not only amphitheatres and other buildings carved out of the native rock by man's hands, but many others cut by a higher power. And as one leaves the strange city the words of holy writ come to mind: "For they also built them high places, and images, and groves, on every high hill." 1 Kings xiv : 23. Now, passing out of the great city, we may see lines of aqueducts, which, having caught the water on the mountain-tops, lead it down to the lower buildings of the city. Without them the people could not have lived in these rocky homes. There, too, are piles of pottery, red, thin and delicate,

and often decorated. Again wondering at temples fluted and corrugated and worn and snubbed by time, we pass out at the southern side towards Palestine. We leave the troublesome and peculiar sons of Esau behind, too, and are not sorry to bid them good-bye.

182. THE PASS OF EH RAH KOSMONEH.—The route from Petra to Palestine by way of Ain El Weibeh (commonly called Kadesh Barnea) is in a northwesterly direction. It leads through some very narrow gorges, as irregularly formed and as brilliantly colored as those at Petra. The principal one of these is called Eh Rah Kosmoneh, which is now before us. Its great walls in the foreground are of yellowish-gray, with bright purple and red stripes waving through from left to right. A much lighter cliff is beyond, and the end of the pass is closed by a cliff, of brilliant red, whose cavernous face is decorated with some stalactites, while the depressions are yellow. These, with the blue sky above, make a gorgeous picture. The travellers, and camels loaded with ordinary baggage, could scarcely pass through this narrow gorge.

183. THE PASS OF EH RAH KOSMONEH, ROCKS.—At the end of the pass is a splendidly formed hill, strangely colored, and almost indescribable, occurring, as it does, in such a quiet place. It causes one to marvel why nature should so display such rare talent where so few people are permitted to witness and enjoy it. And now we leave the beautiful mountain region, Mount Hor being at our right for a long time. We fairly enter now the desert-wastes of Wady Arabah, that great highway which we left at Akabah, and which follows northward straight to the Dead Sea and Jerusalem. Instead of pursuing the journey in that direction, however, to Palestine, we prefer first to visit that interesting section of country which some travellers believe to be the Kadesh Barnea of Scripture. Far above, on the opposite side of the wady, is the land of promise. One bright morning early, our Arab sheykh cried out with delight, as he stood upon a little eminence, "Moyah Henna!"—"water here." It was the well of Ain el Weibeh, supposed to be the place where Moses the second time was commanded by God to

strike the rock for water (Numbers xxi); where Miriam died, and where Moses and Aaron had their hopes of seeing the promised land blasted. Very near, too, is supposed to be the mountain which some of the Israelites tried to get over in order to reach Palestine.

184. AIN EL WEIBEH—"KADESH BARNEA."—One hour more of travel over the dreary waste and the oasis of Ain El Weibeh is reached. It is a long, narrow oasis, with scrub-palms, reeds, rushes, grasses, and shrubs growing wild and thick. One fountain or well, very small, sunk in the mother-rock, is all the show of water which is to be seen here. Certainly a very meagre well to supply such an assemblage as is said to have wandered hereabouts for nearly forty years. As will be proven further on in our lecture, the traveller, who has allowed himself to believe that here, indeed, is the Kadesh Barnea of Scripture, need to have travelled but two or three days more and he would have found that which would have encouraged him to believe, with much greater faith, the discovery he would then make. Here our travellers found in this one little well only enough water to fill their water-skins for drinking and cooking, and a very scanty supply for their camels. Moreover, it was of an exceedingly bad quality, full of living animals. It was the worst water, indeed, found by them during their Arabian journey. True, here was water and a bright little oasis, but the country around was surely not adapted to the wants of such a great assemblage as Israel. Near the well sits Elihuel, our photographer's cameleer, with the photo-camel.

185. THE GRAVE OF MIRIAM.—Arising above the well, and near by, is a mound which has been called, for the sake of convenience of location, "the grave of Miriam." A part of this immense grave is shown in the picture, with a beautiful bush of Radjad growing upon it, and the Gaza Sheykh Ouida looking towards the mountains on the west. The soil is crusty and salty here, crumbling under the feet like newly frozen snow.

186. ON THE BORDERS OF CANAAN.—Striking westward now, we come to a range of mountains over which it was

supposed the Israelites crossed in their attempt to get into Palestine. A typical Arabian view is this, with its dead, old gum-Arabic tree and a few juniper bushes between, with the wondrous, bare mountains in the distance, beautiful in shape and color. These splendid hills, all golden, flushed with pink, forming a part of the wall of Nugb Weibeh which led into Wady Merzibah. Up this wady our travellers wandered, "the first white people who ever came this way." Turfa trees and the wild pomegranate, red with blossoms, were plentiful, and gave evidence that a different country was being reached, for foliage grew more abundantly also.

187. AN ARABIAN OASIS.—After two or three days of camel-riding over rocky spurs and through deep ravines, seemingly miles in the air, our travellers finally descended a steep and came to a long range of limestone and flint-covered hills. Here for several hours they were winding about and apparently losing their way. They were searching for the Ain Quadis, visited in 1881 by Dr. Henry Clay Trumbull, of Philadelphia, which he believes to be the real Kadesh Barnea of Scripture. Finally, winding around some beautifully formed hills, they came in sight of a magnificent oasis, near which was a walled-up well, and an abundance of fig and palm trees, with rushes and canes abounding. It was a real beauty-spot. Yet they were in doubt as to whether they had indeed found the place for which they were searching. The foreground of our picture is graced by the Sheykh Ouida, who dismounted and stood beside one of the many wells that are here. Certainly a much more likely Kadesh Barnea this, even, than the Ain El Weibeh described. In the neighborhood there were great plains with such fine pastures as had not been seen in Arabia. While near by were many ruins and stone-walls, which were unmistakable evidences of the country having once been thickly settled, and of its being a good place to settle. Certainly such a place as any able general, like Moses, Aaron, or Joshua, would select in preference to Ain El Weibeh. Close by stands an isolated mountain. In the upper end of a gorge was a great stone, making a cavern through which a stream flowed down towards the wells. This mountain is seen in our picture.

188. BEAUTIFUL HILLS NEAR THE OASIS.—Turning the camera about, our photographer has secured a typical view of the hills surrounding this splendid green spot in the desert, in which also is seen the course of the stream up the oasis towards the same rocky mountain mentioned in 187. The gorgeous coloring of these hills is similar to that described as existing in the neighborhood of Petra. It is sublime.

189. THE PLAIN, FROM THE OASIS.—Turning now from the oasis towards Palestine we see a vast plain, which might be made to answer, with more reason than Ain El Weibeh, for part of the plain where the wanderings occurred. Here is abundance of shrubbery, such as the cattle and sheep and camels of the Bedouin love to live upon, with abundance of water, and much more chance for the subsistence of a large number of people than any place in all Arabia. And within a few miles are several other such oases, including Ain Quadis, seen by Dr. Trumbull.

190. THE DEPARTURE FROM ARABIA.—Turning from this beautiful spot, our travellers followed the oasis northward and westward still across the plain, which is lined on both sides with splendid peaks of varied color and lovely shape. The oasis is still by their side, and, could we stand here and watch them, presently we should see them turning up the deep ravine to the right, and they would be lost to our vision. Their backs are now turned to us, and they are trotting, upon their camels, their last few miles in Arabia; for ere long they will reach the southern borders of Palestine and enter the holy land. On their right, beyond the shrubbery, is a beautiful little mound, which might be taken for the grave of Miriam, and, perhaps, the very one over which Israel climbed when entering Palestine.

191. A TIYAHAH BEDOUIN CAMP.—The first night after leaving the oasis just named must be spent in the camp of these friendly Bedouins. To reach them, the route carries the traveller over mountains which are covered with ruins and long walls of stone from one to two feet high, giving every evidence of a large number of people having at one time inhabited the country. They seem to be like fences running parallel with each

other. Probably they were placed there to save the land from the spring torrents which would wash the soil away, as at Petra. In every direction are evidences of settlements having existed there. Now, finally, through Nugb Hâwâ, and then down into the valley again, when a beautiful stream is reached. Certainly this must have been Kadesh Meribeh, or a part of it. The old Sheykh Suleman Abou Asset presides over this tribe, and is noted for his hospitality to strangers. His camp is a very large one, and he owns a great many camels and flocks of goats and sheep. His people look happy and are prosperous. They also have many horses. The flowers now begin to abound, among which the red poppy and the white field-daisy, so familiar to Americans, largely predominate.

192. LOADING A CAMEL FOR THE MARCH.—

Before leaving this peaceful camp we will indulge in some camel pictures. This one represents two of our Bedouin attendants leading a camel with caravan apparatus, or with our photographer's luggage. The glass plates were carefully stored in boxes covered with sole leather, not only to spare them from the elements, but in order that they might resist the continual sawing and rubbing of the ropes which tie them to the hump of the patient beast who has carried them now some forty days. He appears to be very docile here, squatted, as he is, upon the ground, but it is considerable of an operation to get him into this position. Not only must he be coaxed, cajoled, threatened, and pulled, until, amidst many grumblings, growlings, and mutterings, he consents to shut himself up like the blades of a jack-knife; continuing his mutterings, he allows the load to be put upon his back—unless it be that he takes a notion to suddenly arise and send everything flying after the fleeing attendants, which is not unfrequently the case.

193. THE HEAD OF A CAMEL, PROFILE.—

Our artist has amused us here by giving us an enlarged head of this antique camel. A mobile beast he is certainly, but not so much so as he looks. He never permits himself to make friends with any one except his native keeper, and with him he only occasionally unbends enough to carry on a little flirtation, such as receiving

a kiss upon his offensive lips, or it may be a lump of sugar from the hand of his chief admirer.

194. THE HEAD OF A CAMEL, REAR.—This view of the camel is the one which the traveller mostly sees from his saddle, and the one which, best of all, he likes to see. It is a source of constant amusement to him, especially if, impatient with the slow pace of the beast of burden, he makes an effort with his sun umbrella or cane to aim a blow between those tiny ears. The camel, ever on the alert for such gentle reminders, is a most expert dodger. He sights a well-intended blow with all the dexterity of a mosquito. The camel is a good and faithful servant, and no one, after having ridden on his back for a number of weeks, can but feel an attachment for him, and a disposition to forgive all his sins and ask his forgiveness for anything that has been done in a heated moment to hurt his feelings, when bidding him good-bye.

195. THE VILLAGE OF DHOHEREHEH.—This village is on the southern border of Palestine. Its houses are mostly of stone, with earthen roofs, and inhabited by the Fellahin. Our picture shows some of their arches and walls, with houses and a tower back. The people are light in color, fine looking, and seem to be prosperous. Green pastures and still waters; fields lined with daisies, poppies, buttercups, dandelions, and many other kinds of flowers abound, with well-tilled ground, shepherds and farmers at work—together, they present a refreshing scene to the desert traveller. Here, too, are women carrying water from the wells to the flocks that rest by the side of the wells, such as we saw at Kadash. Gray hills of rock, looking like the eastern shore of Massachusetts, abound. And now we leave the groves and vineyards and begin to find that, instead of the splendid wadies of Arabia, the roads are rough and at times almost impassable. With many regrets, we depart from the wilderness of Arabia and enter upon the far more beautiful land of Palestine, where all will be different and yet exceedingly interesting.

“It is the soul that sees; the outward eyes
Present the object; but the mind desoriers.”

196. A few illustrations of the manners and customs of the people with whom we have been travelling will be of interest. It is a well-known fact that the Bedouin Arab makes but few friends even among his own tribes. The cast-iron law which exists among them, known as the "blood-feud," permits a relative of one whose blood has been shed to pursue the murderer until he is able to take his life; but woe be to him if he does such a thing, for he then becomes the pursued, and must live the rest of his days in constant fear. There are but few who live without this fear. In this picture we see a man who is apparently watching now for some enemy to come, as he sits at his tent-door, "armed to the teeth," we might say, to meet the foe.

197. We see him now fully on the alert. In his excitement he has dropped his weapon, and, placing his hand over his eyes, he is looking into the far distance, evidently sure that the enemy is coming, and probably thinking over in his mind what he shall do next. He is a handsome fellow, and is dressed in the full style of his tribe, with striped garment underneath, which latter is of gay colors—yellow, red, black, and white. Over that is the splendid camel's-hair "abbayah," which shelters him from the heat in the daytime and protects him from the cold at night. Upon his head is the "kefeeyah," made of rich silk from Damascus, of all the colors of the rainbow, and a few more. Tied about his head is what is known as the agal.

198. Another picture gives us a better likeness of the young sheyk, who, after all, seems to have been troubled by a false alarm; for now he is reclining peacefully in front of his tent, although sword in hand and lance close by. The agal, spoken of before, and seen now more plainly, like a rope around his head, serves the Arab very much as the chip on the shoulder of a combative schoolboy does, namely, as something to be coveted by the enemy. For if the Bedouin's agal is taken from him, he is considered "disarmed," no matter what weapon he may have about his person. Always, if one man can "take the agal from another's head," he is considered the best man, under the Bed-

ouin Code. There are times, however, when the Bedouin is quiet and at rest, and even at prayer.

199 represents our friend in his more peaceful occupation. His gaudily woven prayer-cloth is spread underneath him, and his shoes are removed and placed in front of him, that no one may come between him and his blessings. Having read his Koran, he stands it upon its edge near by, and places himself in the first attitude of prayer, on his knees, with his hands placed by the side of his head and his eyes uplifted devoutly to heaven.

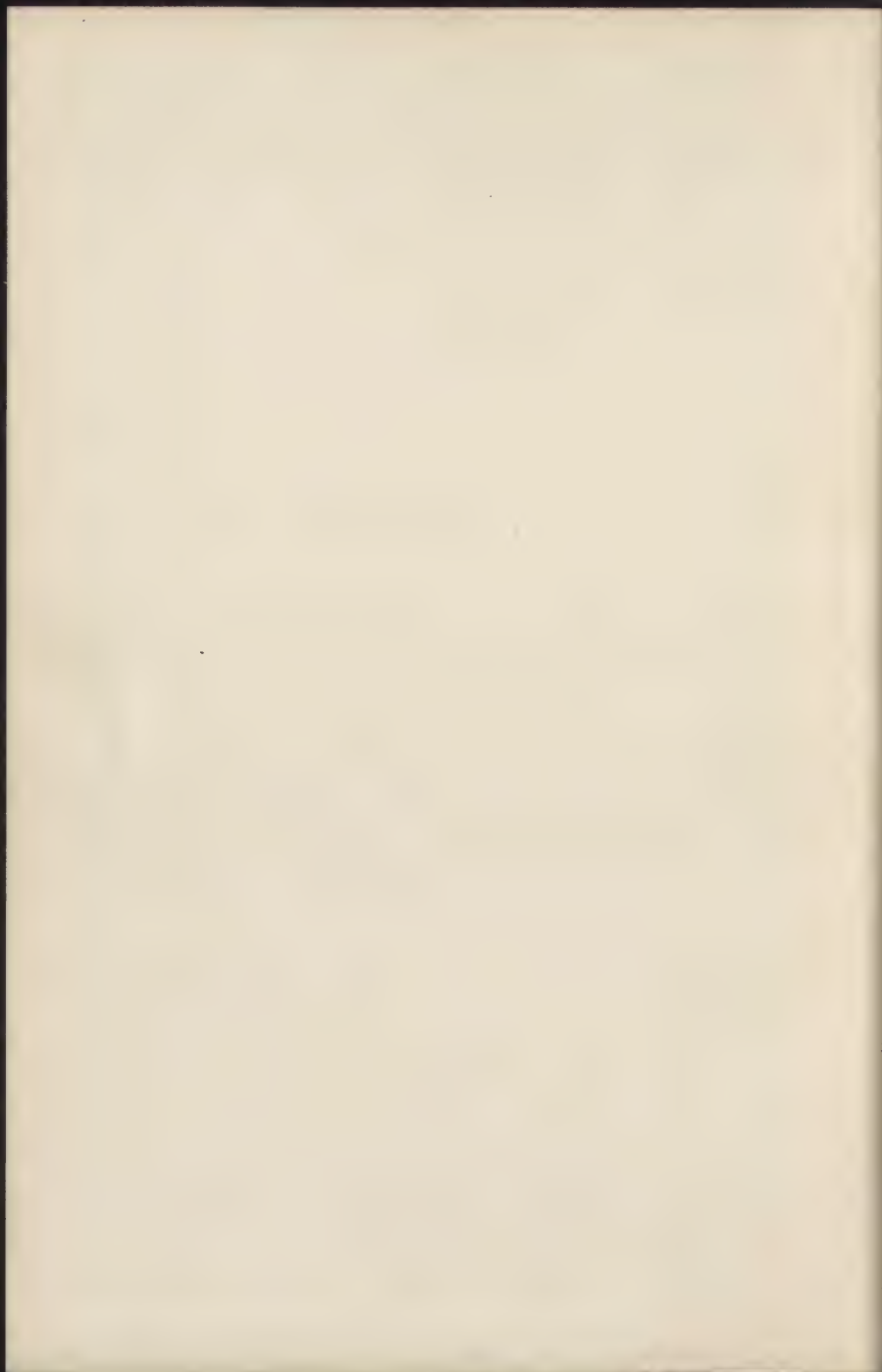
200. We now see him in the second posture, which is varied but little from the other, except that the body is lowered upon the heels, and the hands placed upon the knees in a humble attitude. His chief cry is "Saalam Aleikum!"—"God give you peace."

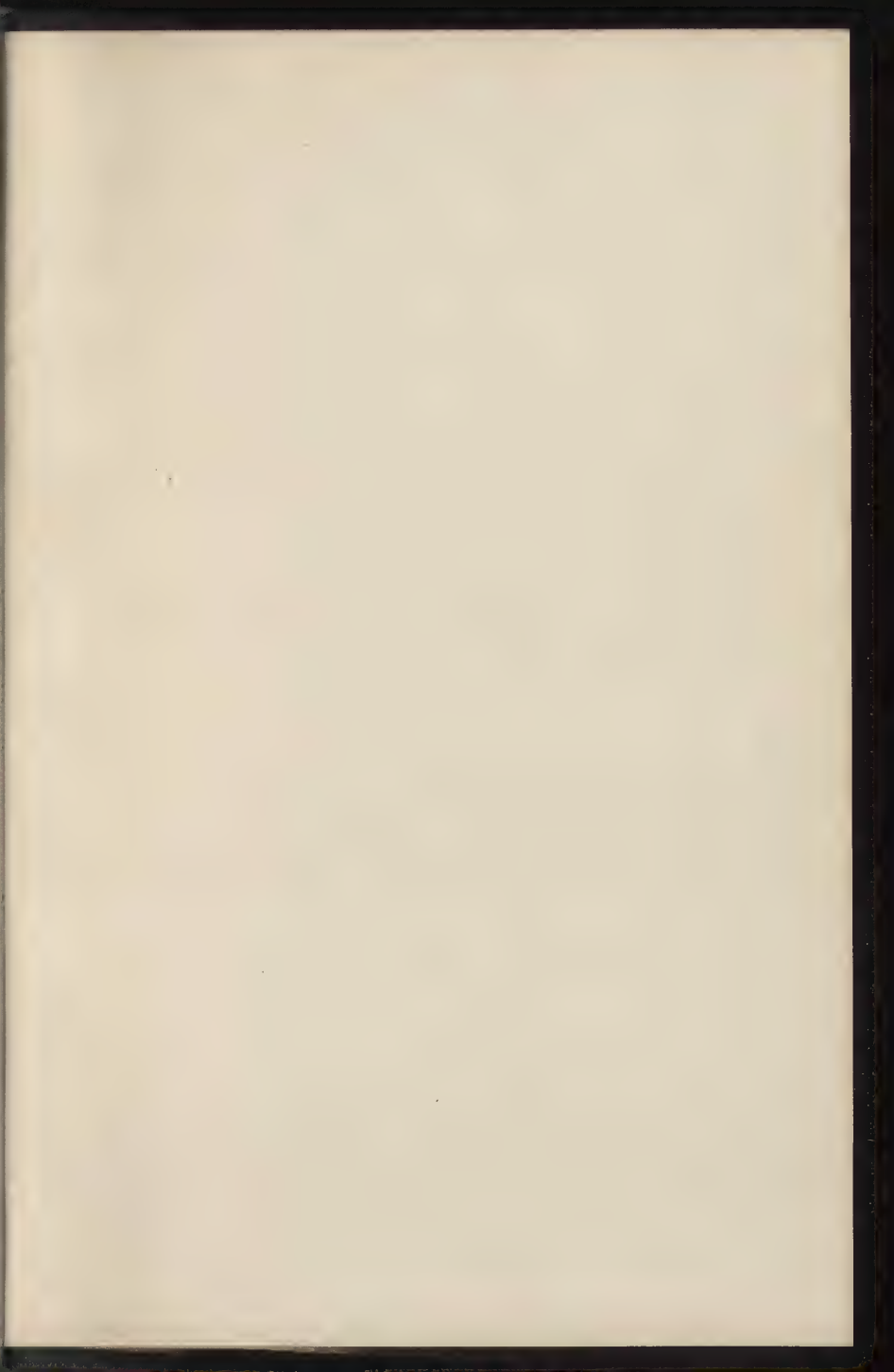
201. The next position is to rise partly again and place the hands in the whiskers, "to gather in the blessings" from heaven and hold them in the whiskers or beard. The beard is an object of great admiration with the Bedouin, and the longer and the whiter it is, the more he is respected and revered.

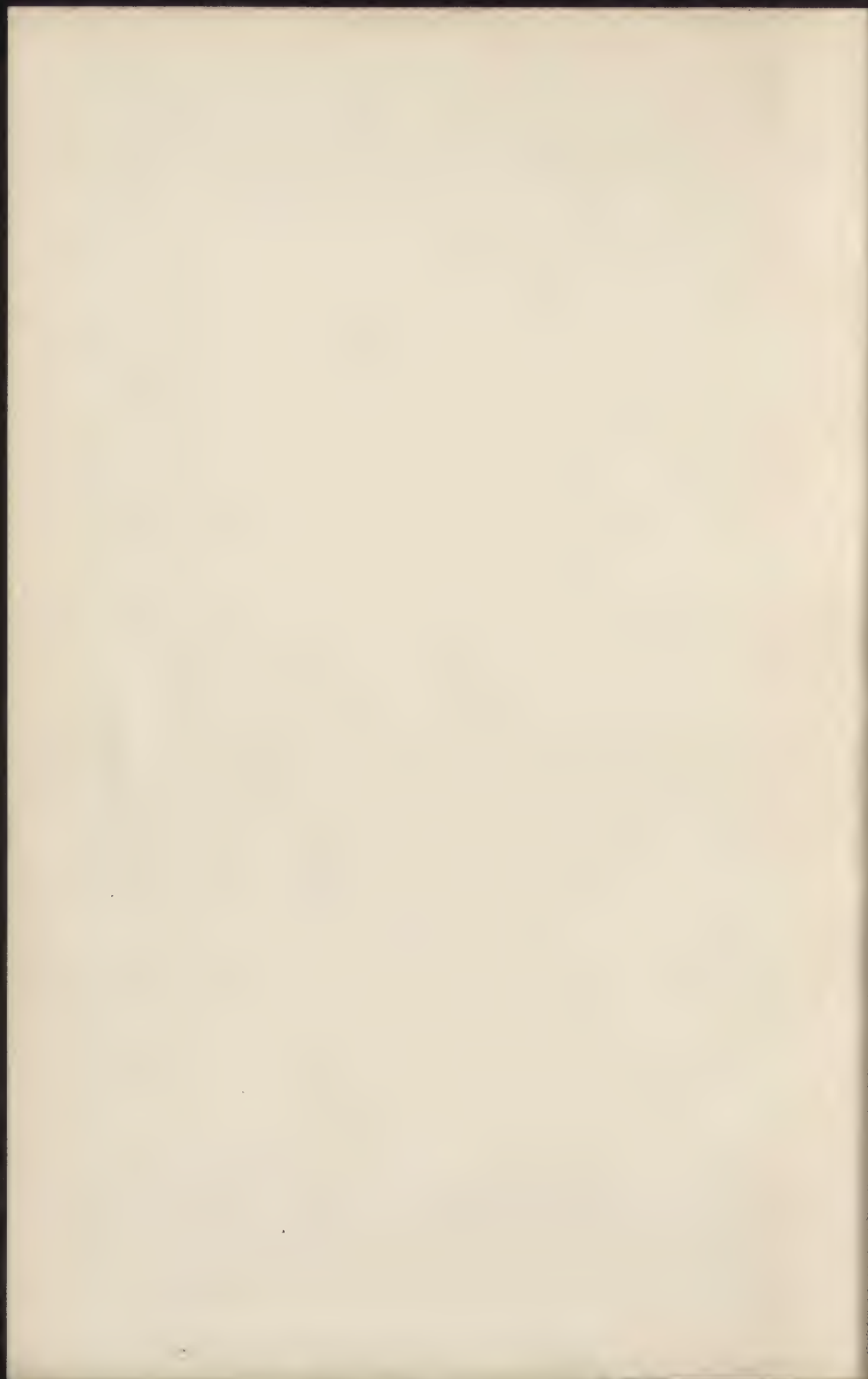
202. Now, after the blessings are received, it is an act of humility to prostrate one's self, and we see our Arab friend with his hands before him in almost as humble a position as he can take. His prayer now is to God, the only God, and to the only Prophet Mohammed. We might hear him saying more and more fervently as he goes on, "Uallah Akbah!" "Uallah! Akbah!"

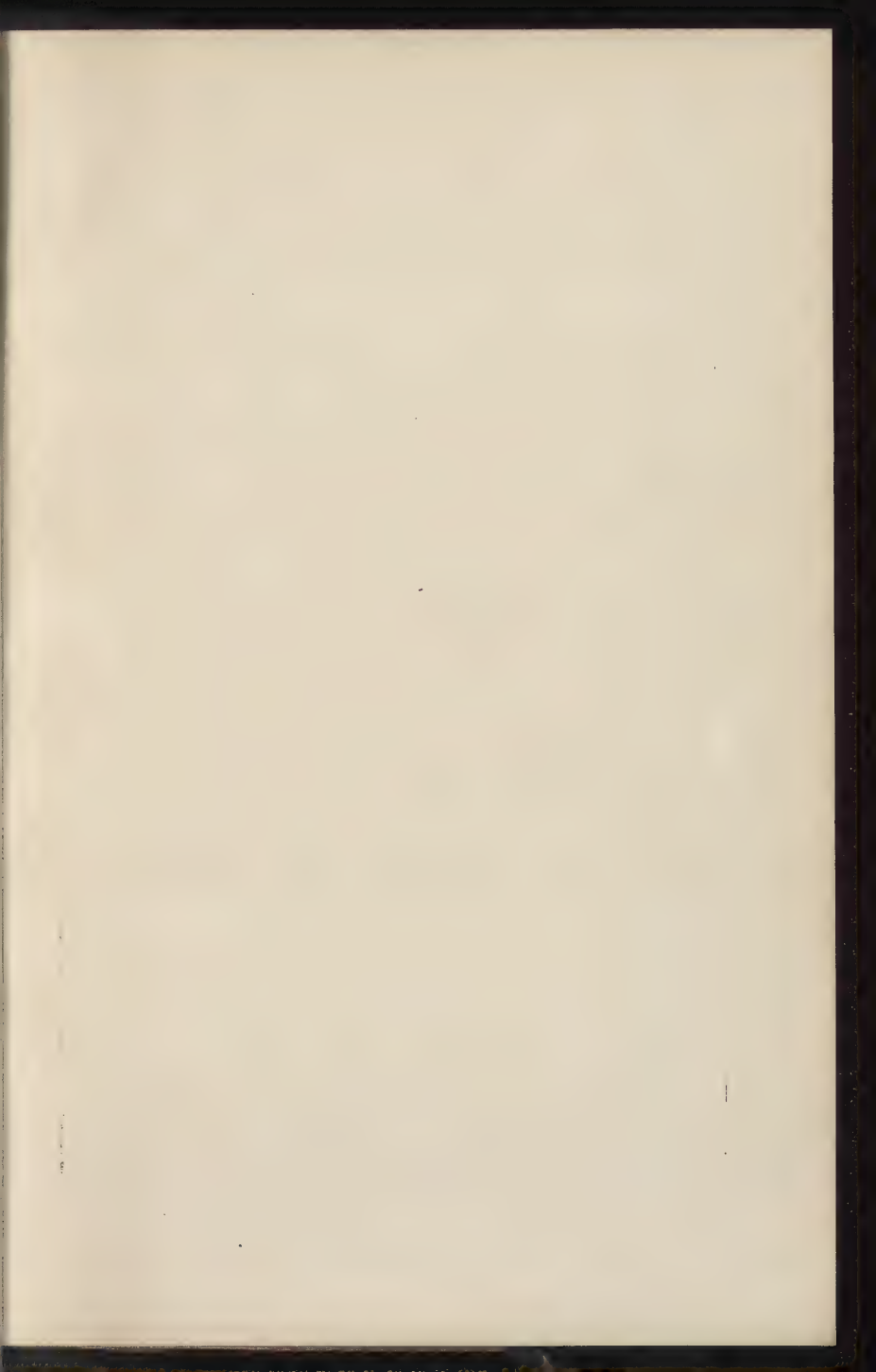
203. From this position he rises partly, as seen now, and stands upon his feet upon the prayer-cloth. Thus he passes repeatedly through all the postures already seen, and then prostrates himself more humbly than before, his face upon his hands, and his hands in the dust, as seen in number

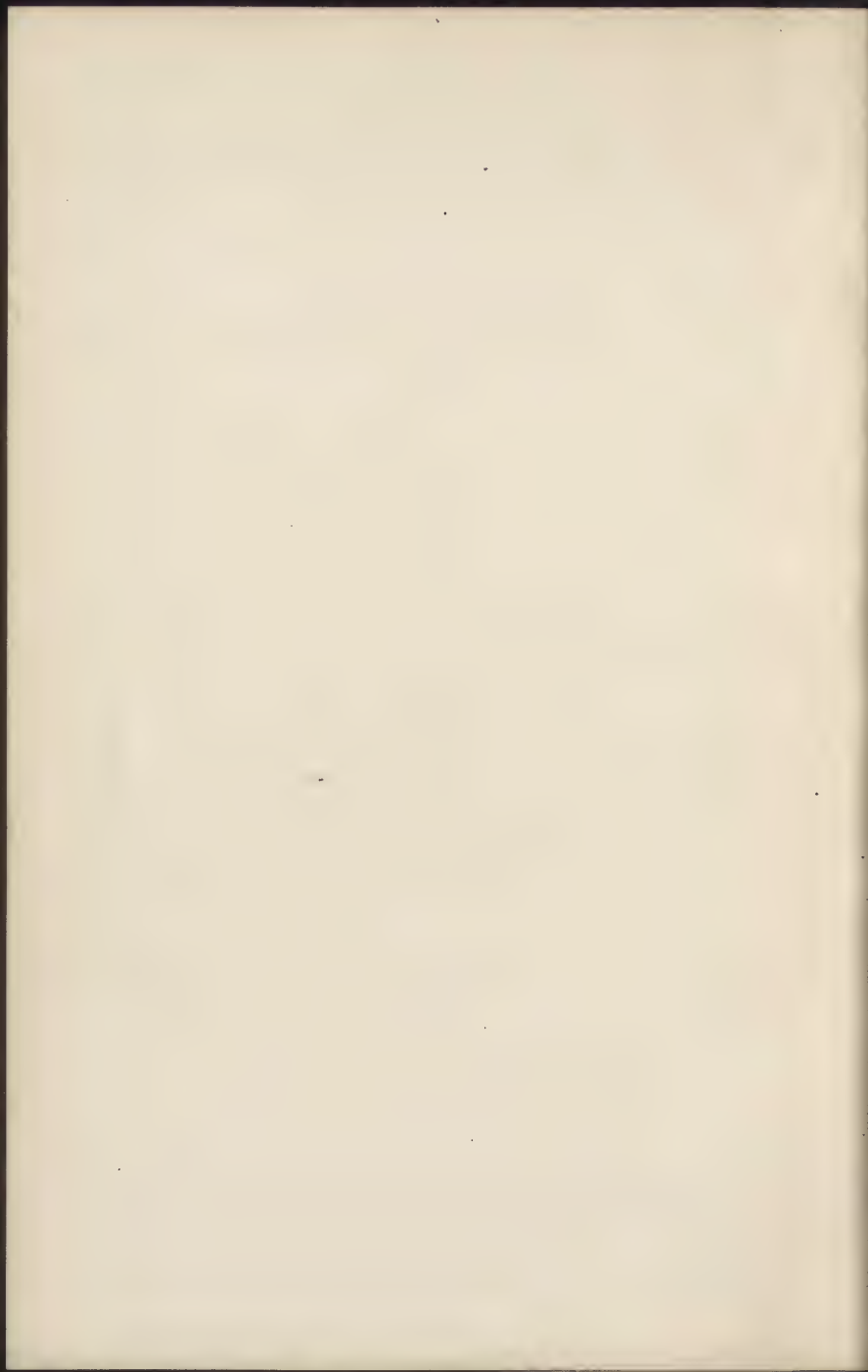
204. From this posture he rises after taking all the others, and so on a number of times, repeating more and more vehemently, as he progresses, the prayers of the Koran, believing that the more frequently he repeats, the more blessings he receives.

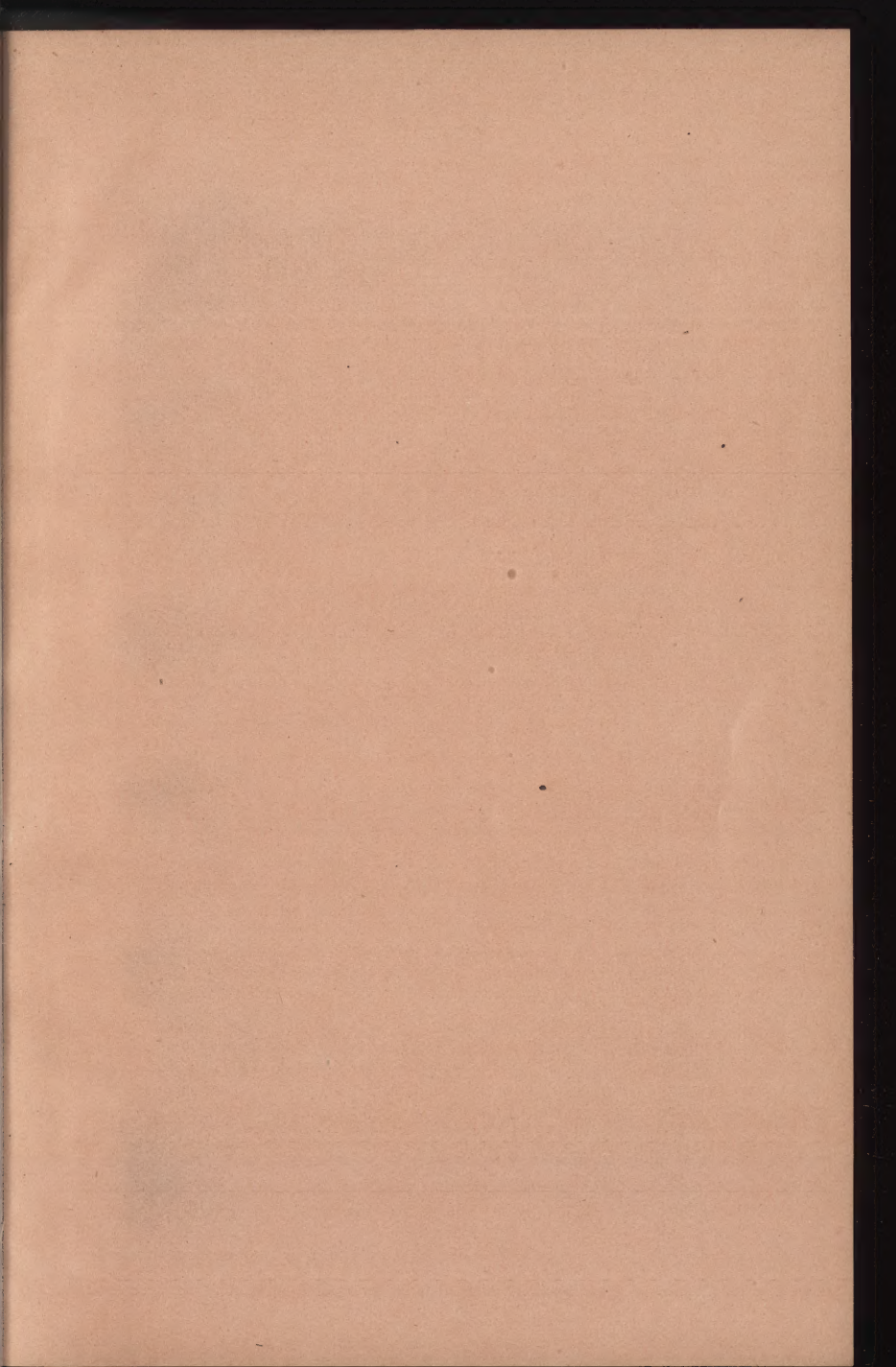












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